THE SOCIETIE OF THE SAINTS:

OR, A TREATISE OF *Good-fellowes*, and their *Good-fellowship*:

Delivered in the Lecture of KETTERING in NORTHAMPTON-SHIRE, in foureteene Sermons, with some Additions.

By IOSEPH BENTHAM, *Master in Arts, and Preacher of GODS Word at* WERKLEY *in the same County.*

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TO

THE VERTVOVS AND NOBLE GENTLEMEN,

Mr. EDWARD MOVNTAGVE, Mr. WILLIAM MOVNTAGVE, Mr. CHRISTOPHER MOVNTAGVE, *and to the vertuous and noble Gentlewoman,* Mrs. MANNERS, *Children of the right honourable* EDWARD Lord MOVNTAGVE *of* Boughton, *in the County of* NORTHAMPTON. *Grace and peace.*

I Formerly considering (worthy and honourable) what a bountifull Patrone your honourable father hath beene (and still is) to me; not onely in giving me freely a presentation to the place where I now am, when I had little or no relation to his Honour; nor yet desiring any such favour from his Lordship: But also by a continuall supply of his many bounties and favours to me, and mine; consulted with myselfe to testifie my gratitude to him, as Elisha *with his servant to the bountifull* Shunamite, 2 King. 4. 13. *And finding my selfe as unable to pleasure him by speaking, &c. As that is needlesse,* he dwelling among his owne

people, *being knowne and honoured, in Court and Countrey. Yet considering that something was to be done for him, as* Elisha for her, *Ver.14. I resolved to shew my thankfulnesse to him (as* Elisha to the Shunamite in a child) *in you his children, by fore-warning you of, and fore-arming you against the Sirenian and sinfull inchauntments of Sathans instruments, to draw awry your young and flexible yeares into wayes uneven, and unequall. For this cause I gave you in writing, an Epistle perswading you to imitate your vertuous Parents in their many pious and praise-worthy practices: to which I adjoyned this Discourse of* Spirituall Goodfellowship; *not then intending any further publication: Yet now I have presumed to publish the same (being perswaded and incouraged thereunto by many Divines, especially two Batchelours in Divinitie,* (M. Robert Boulton, *and* M. Nicolas Estwicke) *Lecturers at* Kettering, *who heard the Sermons preached, and perused my Booke. They being knowne in the Universities where they have beene Students and Fellowes of Colledges; in the Countrey where they live, and elsewhere; to be grave, reverend, godly, and judicious Divines) under your patronage, and protection. Perswading my selfe, that I adventuring to divulge this little Treatise in an age so*

learned

learned and judicious, shalbe questioned like the Wise mans poore man, What fellow is this, &c? And Christ Iesus my Lord and Master is not this, &c. that disgracefull diseasteeme of good things by mean men, of which Iesus the Son of Sirach speaketh, Ecclesiasticus 13. 23. saying, When a rich man speaketh, every man holdeth his tongue, and looke what he saith, they extoll it to the clouds; but if the poore man speake, they say what fellow is this? And Iesus the Sonne of God found verified in himselfe, of whom they said, Is not this the Carpenter, the sonne of Mary? — whence hath he such wisdome, &c? Marke 6. 3. Being more now then heretofore. As for mine Epistle which I gave you to be as a glasse whereby you may more easily take notice of, and as a booke of records to further your remembrances of the many worthy examples of your renowned Parents, although I have kept it (though unwillingly, it being fitted for this Tractate, opening some things in the same, and perswading by practice and example, as this by Doctrine and Precept: it having had the approbation of my betters by farre to accompany the same (being accommodated thereunto) aswell in publique as in private) from publique view. Yet my hope and earnest desire is, that you (right noble

and vertuous) *will profitably peruse both that and this to practice both, assuring you, that by walking in those wayes trac'd out by your religious Parents, and describ'd in this Discourse, you shalbe sure to please God, glad the good, put to silence the contrary minded, declare your reverent esteeme of your godly Parents, in not degenerating from their Christian courses, and manifest your selves to be true and living members of this incomparable* goodfellowship with all true beleevers, the Father, and his Sonne Iesus Christ. *Thus desiring you, and all good Christian Readers to give God the glory, and me your prayers. I leave them, and you, to read for your direction this following Discourse in few houres, which I have painfully collected for the good of Gods Church, not without great labour, and much time; beseeching the* Lord Iehovah, *blessed for ever, to grace my honourable Lord, his vertuous Lady, and all his noble Children with all spirituall blessings, untill he bring them to glory, the perfection of grace.*

Servant to you all for the

salvation of your soules,

IOSEPH BENTHAM.

To the Reader.

Christian Reader,

IT is the glory of true vertue to appeare as she is, and to be seene in her owne proper colours: wherein she hath a glorious triumph over vice, which, though audacious and impudent, yet is she ashamed of her owne face, and seekes to cover it with the vaile of vertue. Instance Idolatry, which puts on the maske of Piety, Superstition of Religion, Hypocrisie of Sincerity, Covetousnesse of Thriftinesse, Prodigality of Liberality, Lewd fellowship of Good-fellowship. Hereupon the lewdest companions that can be, such as feare not God nor man, such as take libertie to all loosenesse and licentiousnesse, committing all manner of sinne with greedinesse, Carders, Dicers, Swearers, Swaggerers, Gluttons, Drunkards, and others like them, very beasts in humane shapes, Swine, Dogs, Toads, Aspes, yea Devils incarnate, take upon them the name of *Good-fellowes*, and entitle their abominable and execrable communion *Good-fellowship*. Herein they have prevailed as farre as Papists in their undue and uniust usurpation of the title *Catholicke*: entituling their Apostaticall and Antichristian Church the *Catholick Church*; and to make their blindnesse (or rather madnesse) the more manifest to the whole world, they ioyne these two contradictory titles together, *Romish-Catholicke*. Yet herein they have so farre prevailed, as not onely themselves assume, but others also give them that title *Catholicke*. But how? Surely in way of scorne and derision: as the Holy Ghost giveth the stile of Gods to Idols. As Papists, so other lewd companions have so farre prevailed by usurping to themselves this stile *Good-fellowes*, and to their society this title *Good fellowship*, as others also that are not of that fraternity give them and their diveliish society this stile and title. Wherefore to pull away these stollen feathers from that blacke crow, that foule crew, this Treatise is penned; wherein is declared, who are the onely true *Good-fellowes*, and what is the only true *Good-fellowship*, namely the *Saints* and their *Societie*. In handling which point thou hast (good Reader) set before thee as the particulars whereof that *Good-fellowship* consisteth, so the sweetnesse and amiablenesse, the dignity, and excellency thereof, and many other allurements to draw thee thereto; together with directions how to obtaine a freedome in that fellowship, and how to carie thy selfe worthy thereof, answerable thereto. Be more diligent in viewing and well observing the matter of this Treatise, then in enquiring after the *Author* thereof. Ex-

pect

pede Herculem. By this ſmall parcell of his paines, thou maiſt iudge what the man is. Yea by a ſtudious reading of this Booke thou maiſt know thy ſelfe, and vnderſtand of what company thou art. Thou maiſt hereby iudge of companies, and know which is the beſt. In this Treatiſe thou ſhalt finde that the true *Gods-ſeruers* here deſcribed have a ſweet communion one with another, yea and with the Father, and his Sonne. What high prerogatives and excellent priviledges theſe be, what cordials are thence miniſtred to poore diſtreſſed ſoules, what thereupon to be auoided, what to be endeauoured after, are diſtinctly and ſuccinctly ſet out in this Diſcourſe. Such apt and iuſt conſequences are deducted from the principall Points, as moſt, if not all the heads of our Chriſtian Religion are explaned. Brevity and Perſpicuity are here ioyned together. Read, and marke, and thou ſhalt find ſuch varietie of matter as will miniſter delight with profit. Thus much I thought good to give thee notice of, not ſimply to commend the worke, but rather to incite thee to ſeeke after the treaſure which is hid therein, that ſo thou maiſt ſhew thy ſelfe like the wiſe Merchant, who having heard of a Pearle of great price, and of a riche treaſure, could not be quiet till he had got them, as the Lord noteth among his Parables. Farewell in the Lord.

Thine in the Lord,

G. M.

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IIII. Booke.

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Courteous Reader, pardon I pray smaller faults escaped in printing, and amend these greater as following.

Page 13. line 5. for comforts, reade consorts. p. 21. l. 1. correcting, r. converting p 31. l. 28. openly, r. onely. p. 38. l. 19. of, r. as. p. 49. l. 28. leading, r. loading. p. 64. l. 33. stayng, r. staining. p. 70. l. 16. alike, r. alive. p. 80. l. 12. it, r. in. P. 100. l. 4. where, r. whence. Ibid. l. 5. Bubus r. Subus. p 108. l. 33. money, r. many. p. 178. l. 19. feele, r. seeke p. 183 l 17. Iudaicall, r. iudiciall. p. 227. l. 17 we and all, r. woe and alas. p. 245 coniunction, r. conviction. p. 283. l. 33 dissoluble, r. indissoluble.

Marginall faults.

Pag 13. for tunica quem, r quam. p. 23. bonum, r horum. p. 100. comitatu, r. comitatum. Ibid contrarius, r. contraria. p 110. it appeareth, r in apparell. p 245 exemple. r Epist p. 253. virtutis, r. veritatis. p. 154. χρηστμιποροὶ, r. χρῖστημποροι. p. 256. limices, r. limites.

Information for the meanest Reader.

Where you shall find these following, this is their signification.

e. g. For example.

viz. } *to wit.*
sc. }

i. e. } *that is.*
i. }

Ibid. there, or in the same place.

- 1. True goodfellowes have fellowshippe with,
  - 1. All Saints, pag. 3 &c. Therefore they must
    - 1. Avoid wicked mens society. pag. 6. &c.
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      - 5. Be branches grafted into Christ pag. 276.
      - 6. Be Christs spouse. pag. 276.
      - 7. Members joyned to him. pag. 276.
      - 8. And stones built on him. pag. 276.
- 2. These goodfellowes have God to be their Father pag. 41. &c. Therefore they ought to
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  - 2. Shunne sinne. pag. 53 &c.
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  - 4. Honour the Lord. pag 72. &c.
  - 5. Doe Gods will. pag 88. &c.
  - 6. Be content with Gods allowance. pag. 98. &c.

OF THE SOCIETIE OF THE SAINTS,

the first Booke.

CHAP. I:

Shewing the Summe and Occasion of this Discourse.

1 IOHN 1.3.

That you also may have fellowship with us; and truly our fellowship is with the Father, and with his Sonne Iesus Christ.

GOodfellowship the times favorite, is so generally applauded, that most men are almost enchaunted with its clamorous bruite: Insomuch, that many ample patrimonies, and great reuenewes by *goodfellowship* are wholly exhausted: many extravagant enormities are sleighted over, because committed not by some simple sot, or rude rusticke, but by some *goodfellow*. Yea, it is esteem'd a sufficient protection (with many) against reprehensions, and condigne

punishments for blaspheming the names of God so sacred: excessive drinking, more then brutish: rotten communication so contagious: scurrulous jests, so offensiue: mis spending time so precious: scandalizing the wayes of men better then themselves, so holy: and for many like execrable abominations to plead *goodfellowship*. *Goodfellowes* I doe intimately love, and with such intireneſſe affect *goodfellowship*, that I deeme my selfe too too unfit to decipher such an heauenly association. Yet perceiving slauish *Hagar* domineering over princely *Sarah*; hellish vice jet about, varnished over with the title of vertue: impiety that disguised anticke, to dis-franchise true society of its due renowne, endeavouring to make it ridiculous with satyricall mocks, cynicall girds, and hellish reproaches: and striving to soare higher then is meet for such ignoble and illegitimate counterfeits. I cannot but desire cursorily to curbe this copped monster, yet with no wrongfull obtrectations; and adorne true *goodfellowship*, not with any Hyperbolicall praises; a naked tale most truly setting forth the naked truth; it shining most bright when it is in the least bravery. Neither with any borrowed paintings, painting being more meet for ragged wals, then precious marble. But with its owne ineffable beauty, and inestimable splendour: faire countenances needing no colours. To this end I have chosen our *Apostles* words, which shew vs an excellent fraternity, and endeauour to agglutinate vs into that so sweet Societie, which is with the *Saints*, with the *Father*, and with his *Sonne Iesus Christ*: which is the true *goodfellowship*; yea such, that whosoever is in this, is a *goodfellow* indeed. Whosoever is not in this Society, is in truth no *goodfellow*. Yea, so precious is this, that we all should labour to have *fellowship* with the *Saints*, the *Father*, and his *Sonne Iesus Christ*.

This fellowship or communion is threefold. 1. Of the members amongst themselves: *You with vs*. 2. Of the children with the Father: *Truly our fellowship is with the Father*. 3. Of the members with the Head: *And with his Sonne Iesus Christ*.

CHAP.

CHAP. II.

Saints have fellowship together.

FRom the first observe this generall ground or Doctrine. *Doct.* 1.
All the Saints and Servants of God have fellowship one with another: although never so farre distant in place, different in condition, or aliens by nation. The scattred Apostles, and dispersed Christians. The pious Prince, and upright peasant. The beleeving Iew, and converted Gentile have all communion each with other [you with us.] 1 *Cor.* 10.17. *Wee*: that is, all true Christians, *are one bread*: shewing the union, and Society of the Saints partaking in one bread. 1 *Cor.* 12.12,13,20,27. *Now you are the body of Christ, and members in particular*, Eph. 4 4. *There is one body*, 5.23. Col. 1.18. Heb. 13.3. *Being your selves also in the body*, Zach. 3.8. *Thou and thy fellowes.*

1. All members of one and the selfesame body have mutuall Society. *Reason* 1.

But all the Saints, although distant, different, &c. are members of one and the selfe same body, *Ephes.* 3.6. *The Gentiles fellow heires, and of the same body.* Therefore, &c.

2. All stones of the same building have communion one with another. 2.

All the Saints &c. are stones of the same building, *Ephes.* 2. 20,21,22. 1 *Pet.* 2. 4,5.

3. All branches of the same vine have fellowship one with another. 3.

But all Saints are branches of the same vine, *Ioh.* 15.1.5: of which vine *Christs Godhead* is the root, his *manhood* the stock, his *graces* the sappe, his *servants* the branches, and *good works* the grapes.

4. All such who are children of the same parents have fellowship each with other. 4.

But all the Saints are children of the same parents, having all *one Father*, Rom. 8.14. Eph. 4.6. *One Mother*, Gal. 4. 26.

One elder Brother Christ Iesus, Heb.2.11. All being *begotten by the same immortall seed, 1 Pet.1.23.* And *nourished by the same milke, 1 Pet.2.2.*

5. 5. All those who are heires of the same kingdome, have fellowship one with another.

But all the Saints are heires of the same kingdome. All being *Heires of promise,* Heb.6.17. Of *an eternall inheritance,* Heb. 9. 15. Of *Gods kingdome,* Iam. 2. 5. And same *kingdome, Mat.* 25. 34.

6. 6. All such who are souldiers of the same band, have fellowship one with another.

But all Saints are souldiers of the same combate, against the same *enemies, Eph.6.12.* With the same *weapons, Eph.6.12,* 13. Vnder the same *Captaine Christ Iesus, 2.Tim.2.3.* For the same *Crowne* and *Conquest.*

7. 7. All those who are the one, and onely spouse of Christ, have fellowship one with another.

But all the Saints are the one, and onely spouse of Christ, *Rev.19.7.*

8. 8. All sheep of the same flock and fold have fellowship one with another.

But all Gods Saints are sheepe of the same flocke and fold, *Luke* 12.32. *Ioh.*10.4.16.

9. 9. Those amongst whom is unity in Religion, unanimity in affection, and mutuall charity, have fellowship one with another.

But Gods Saints are such amongst whom is *unity in Religion,* Eph.4 4,5,6. *Sympathy in affection,* Rom.12.15, 16,10. And *mutuall charity,* Rom.12.13.

10. 10. Those who have the selfesame grace and glory, have fellowship one with another.

But all the Saints have the selfesame grace and glory.

1. They have the same grace of faith, or *like faith, 2 Pet.1.* 1. Faith is like in regard of property and power: each saving faith having this property and power, that it doth receive Christ who is the common object of faith (although not in equalitie or measure, one more, another lesse, according to the

proportion

proportion of faith.) By the which like faith all Saints enjoy the same grace of *adoption*, *Ioh.* 1.12. The same grace of *justification*, *Rom.* 5.1.3. The same grace of *sanctification*, *Act.* 15.9. The same grace of *patience*, *Heb.* 11. The same grace of *perseverance*, 2 *Cor.* 1.24. The same *victory over the world*, 1 *Ioh.* 5. 4. The same *conquest over Sathan*, *Eph.* 6. 16. And the same *hope of glorification*, *Rom.* 5.2.

2. All Gods Saints have *like glory*, 2 *Cor.* 5.1. *Heb.* 11.39, 40. Degrees and differences of glory I verily thinke there are, *Matth.* 20.23. To *sit on Christs right hand*, signifying (as I conceave) the chiefest glory and blessednesse in Gods kingdome. Vpon these grounds I may safely averre; That all the Saints and servants of God, although never so farre distant in place, different in condition, or aliens by nation, have *fellowship* together. First, can any *fellowship* be more compact, then of stones in one edifice, limbes of the same body, and twigs of the same root? Secondly, what *fraternity* more intimately indeerd each to other, then of *Co-heires*? *Co-partners* in grace and glory? *Co-workers* in the same labours? *Co-enjoyers* of the same husband? Thirdly, what *communion* more firmly cemented then that twixt *brethren* of the same *parents*, *sheepe* of the same *flocke*?

True it is, some are Iewes, some Gentiles. But *God is not the God of the Iewes only, but of the Gentiles also*, *Rom.* 2.29. *Gal.* 5. 6. and 6.15. But some are honourable, some ignoble. True: So in a body there are feet aswell as higher members, yet *all one body*. God is no respecter of persons, his choyce is not like mans, 2 *Cor.* 1.27. But some live in *Europe*, some in *Asia*. Yet are all in the same fold and family. *They are many members, yet but one body*, 1 *Cor.* 12.27. They are severall *branches*. Yet but one *vine*, *Ioh.* 15. They are diverse stones. Yet but one building.

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CHAP. III.

First Use of the Point. Society with sinners to be avoided.

Use 1. See *M. Boulton* walking with God. *pag.* 73. *&c.*

IF there be so neare *association* (as there is) betwixt *Gods Saints?* then every associat in this *goodfellowship* should abandon Society with the men of *Belial*, *Eph.* 5.11. *have no fellowship*, &c. By consequence, not with unfruitful workers of darknes. For *what communion hath light with darknesse? What concord hath Christ with Belial? What part have beleevers with infidels?* 2 *Cor.* 6.14, 15, 16. Doe not these Scriptures, *Psal.* 6.8. *Depart from me you workers of iniquity.* Psal. 119.115. *Depart from me you evill doers.* Psal. 120.5. *Woe is me that I dwell in Mesech.* 2 Pet. 2.7. *Lot vexed with the conversation of the wicked*, teach us, that good men which are true goodfellowes loath society with the wicked? Can there be greater *enmity* then betweene lambes and wolves, the seed of the woman and the serpent, *Gen.* 3.15. Can there be greater *antipathy* then betwixt Gods Saints, and Sathans slaves? Gods darlings, and Sathans drosse? All are men. True: so the stinking puddle, and pleasant streame are both water: the tart crab, and sweet apple both fruit. All are of the same lumpe. True: yet not cast in the same mould: some are vessels of honour, some of dishonour. Are there not *contrary natures* in them; grace working in one, sinne in another, then which no qualities more repugnant? Are there not *contrary maisters* guiding and governing them, and in them, God in the good, Sathan in the wicked; then which no substances more opposite? Can there be greater repugnancy then is in their desires, endeavours, studies, and thoughts? the one desiring and endeavouring to please God, glorifie his Name, do his will, &c. The other to fulfill the sensuall lusts of the flesh, serve sinne, the world, and the Divell? Can there be wayes more opposite then theirs; the one going towards heaven, the other towards hell? As it is altogether impossible for these to walke together; so is it extreame perillous to be sociable with wicked

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wicked men, their society being dangerous and infectious. *Custome with the evill is the food of wickednesse*, Heathen say. *A little leaven leaveneth the whole lumpe*, the Apostle saith, *Galat.* 5.9. And our proverbe tels us, that *one scabbed sheepe infects a whole flocke*. These Syrens will bewitch us if we listen to them. A man cannot *take* this *fire in his bosome and not be burnt*: *handle* this *pitch without defilement*: neither walk with these bryars and remaine whole. *Psal.* 106. 35. *They were mingled amongst the Heathen, and learned their workes.* Tempted they were, and tainted by this coupling.

Ἡ συνήθεια κακὴ τῆς πονηρίας νόμος, *Agap.*

Prov. 6. 28.

What wise man would willingly converse with cruell and *savage beasts?* But such are wicked men in Gods esteeme: in their practises, and delights, *Psal.* 22. 13. 16. *Isa.* 11. 6. *Dissw.* 1.

Are not wicked men in Scripture called *Spiders, Cockatrices Isa.* 59. 5. *Vipers, Mat.* 12. 24. and *Scorpions, Ezek.* 2, 6? And will any man in his right wits company with the poysonous Spider, eye-killing Cockatrice, and venemous Viper? 2.

These men are *briars, Ezek.* 2. 6. And *thornes, Isa.* 27. 4. What prudent man would delight himselfe amidst such incommodious consorts? 3.

Are men insociable because they will not inter-meddle with wicked men, who as *smoake* suffocate and smoother grace in the good? *Psal* 68. 2. 4.

Is it not a point of folly for Gods Saints who are clad with the precious robes of Christs righteousnesse, and adopted into Gods family, to soyle themselves with such sterilous *dust*, and contaminous *dirt*, *Psal.* 18. 41. Is it convenient for Gods wheate unnecessarily to intermingle with such *chaffe*, *Psal.* 1. 4. Light in weight, in worth, conversation, and condition? Can it any wayes benefite Gods gold and precious jewels to commixe with wicked *drosse*, *Psal.* 119. 119. Labouring to darken, corrupt, and defile the righteous, as drosse doth gold? 5.

Seeing therefore O you Saints of God, you have communion with *Abraham*, and all his children: Do not you exercise intimate passages of love with the limbs of Sathan. It is lawfull for Gods Saints to be in company and conversant with

with the wicked *by divine precept, &c.* when they are of the same family, as parents and children, husbands and wives, masters and servants; these may lawfully converse together, though one amongst them be impious, 1 *Cor.* 7. 10. 12. 21. 1 *Tim.* 6. 1. 1 *Pet.* 2. 18. And when by plantation and co-habitation they be of the same particular Church and Congregation, as godly and wicked Parishioners and Pastors: these may lawfully communicate, the godly with the wicked. 2. *By divine providence,* when it is not desired or sought for, but *offred* in curtesie, *Luc.* 14. 15. or *enforced* by authoritie, as in civill Services, Commissions, Syses, Sessions, Imprisonments, &c. Or *occasioned* by necessity, as in bargaines, buyings, &c. I thinke it not unlawfull simply for a true *goodfellow* to have community with the wicked, there being a necessary and inevitable Society, *&c.* 1. By divine precept, of a good subject with a wicked Prince, *David* with *Saul:* A good Minister with a bad people: A good wife with a wicked husband, 1 *Cor.* 7. &c. 2. By Gods providence, meeting together in the way, market, feast, &c. aswell as a voluntary and free. Neither is every voluntary unlawfull; for a good man may freely converse with the corrigible, so that he desireth, endeavoureth, and hath hope to winne him. It is the voluntary Society with the incorrigible sinner which is so *sinfull, Pro.* 1. 10 & 14. 7. 2 *Cor.* 6. 14. and so *dangerous, Prov.* 13. 20. *Ezra* 9. 14. Namely, if it be causeless, careless, comfortable, and continuall. Disacquaint therefore your selves (you true *goodfellowes*) from the intimate fellowship of *Idolaters, Deu.* 7. 2, 3. *Scorners* of Gods Word, and good counsell, *Psal.* 1. 1. *Dissemblers,* Psal. 26. 4. *Adulterers,* Psal. 50. 18. *Apostates,* Psa. 101. 3. *Slanderers,* ib. 5. *Prond persons,* ib. *Cruell men,* Psa. 139. 19. *Drunkards & gluttons, Pro.* 23. 20. These, and such like persons are noted out by the Spirit of God, as unfit for Gods Saints to communicate their sweet passages of Christian love, and sanctified affection. Neither in truth can they finde any more consolation in their company, then delight in *grapes of gall, Deut.* 32. 32. Contentment in drinking downe *filthy dregges, Zeph.* 1. 12. Or odoriferous sent in the *vomiting of a dogge,*

dogge, 2. Pet. 2. 22. Neither can they reape any more comfort in their communion, then ſweetneſſe in the apples of *Sodome*, or ſtrength in a rotten ſticke; for with them they ſhall never have their tongues exerciſed, nor their eares acquainted with any chriſtian diſcourſe; and by that meanes in time will grow dull, and heartleſſe in holy duties. I will conclude this paſſage with ſome correſpondent ſayings of Saint *Chryſoſtome*: [a] *For this* (ſaith he) *was the cauſe of ruine to the Iewes, that they were converſant with the wicked, therefore alſo they received the law, and were ſeperated by the law from them, and were commanded to ſhun their marriages; therefore the law was called a hedge, becauſe it did environ them round about, and did reſtraine their familiar converſation with the wicked. For it is not a ſmall ſtep to the increaſe of vertue to avoid, and skip backe from ſuch mens company. And it is not a ſmall, or light helpe to ſafety, liberty, and all pleaſure to be freed from ſuch an aſſembly of men, and to be converſant as farre as may be from the company of wicked men, yea truly it is a great happineſſe?*

a *Hoc enim Iudæis fuit cauſa interitus, quod verſarentur cum improbis. Quocirca legem quoque acceperunt, & lege ſeparabātur ab eis, & inhibebatur eorum vitare coniugia, quocirca lex appellabatur ſepes, quod eos undique circumdaret & eorum conſuetudinē cum mala corrigeret.* Chapdn 138. Pſal pag. 821. *Non eſt autem hic parvus gradus ad incrementum virtutis fugere & reſilire ab eiuſmodi hominum congreſſionibus.* Chryſ. in Pſal. 138. pag. 821. *Non enim parvum aut leve quid eſt ad ſecuritatem, libertatem & omnē voluptatem liberari a tali hominum cætu, & perlongiſſimè ab improborū conſuetudine verſari immo vero magna eſt felicitas.* Idem in Pſal. 139. p. 823.

CHAP. IIII.

Vſe 2. Saints muſt love, eſpecially all Saints.

THere being ſuch a combination of Saints, They ought entirely to *love* each other, yea with ſuch earneſt ardency, that time by peecemeale may not empayre, fancy diſſolve, nor ſuſpition enfringe. Very needfull it is for all ſuch who are joyned in this *goodfellowſhip*, to love one another. For 1. Hath God commanded us to *ſerve one another in love*, *Gal.* 5. 13. and ſhall not we obey? Did *God ſo love* this ſociety? that for it *he ſent his one and onely ſonne*, 1 *Ioh.* 4. 10. Doth Chriſt teach us, that *love is a note of his Diſciples*, *Ioh.* 13. 14. Doth his beloved Diſciple make *love* to the good an infallible demonſtration of *Gods cohabitation*, 1. *Iohn* 4. 12. Is it not meete and fit for brethren mutually to love? But we are brethren. Doe not we love our baſeſt members? But we all are mem-

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members of the ſame body: And ſhall not we love one another? Love we therefore. But whom ſhould we love?

1. *Al men*, for they are al brethren partaking with us in common nature. The workmanſhip of our Creator, whoſe good pleaſure is that we ſhould love them, *Math.* 5. 44. Love therefore all men; for he who hates a man loves not his maker. But *David hated ſuch who hated God*, *Pſal.* 139. 22. True, he loved not the vice for the perſons ſake, nor hated the perſons for the vices ſake. To hate the ſinne, and love the perſon, is a charitable Chriſtian hatred: We ought to hate knowingly loving the perſon, loathing his evill properties: loving the ſubſtance, hating the naughty qualities: loving the creature, deteſting the corruption: the former being of God, the latter from the divell. Shew therefore (thou true *good fellow*) ſuch tokens of love to a ſonne of *Belial* which may be beneficiall unto him, and not hurtfull to thy ſelfe; adviſing, counſelling, admoniſhing, reproving, correcting, relieving him in his diſtreſſe, and praying for his amendment; That his wolviſh nature may be turned into a lamblike diſpoſition: Perſecuting *Saul* may become a preaching *Paul*. But do not ioyne with him in intimate friendſhip: do not countenance, commend, nor juſtifie him in his lewd converſation. For theſe tokens of love cannot be afforded without prejudice to thy ſelfe, and hurt to the other.

Scieter odiſſe oportet. Auguſt. in Pſal. 139.

2. Are wee to love our enemies, how much more our friends and fellow ſervants, &c. Let the men of this world love any but theſe *goodfellowes*, let them ſay ſuch men are honeſt men, and we could love them, were they not ſo preciſe. Let them love ſinners more then Saints: yet all you which are incorporated into this ſociety. Do you love men for their wiſdome; although ſuch love men for wealth. Doe you love men for their new birth; although ſuch love men for their rich birth. Doe you love men for their holineſſe; although others love men for their honour. Do you love men for their graces, not for their greatneſſe. Love grace in any, love it in all. Reaſon thus with your ſelves. Is not hee worthy my love who hath the Lords? Did Chriſt redeeme him; die for

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for him; make him his flesh: and shall not I love the redeemed members of my Saviour? Hath God given him his sanctifying spirit, saving graces, assurance of glory, and shall I deny him my love? Is not grace and goodnesse as lovely in one, as in another? Doubtlesse it is, and therefore if I love any one because he is indued with saving grace; because he is the child of God; because he is a member of Christ: I cannot but love all who are indued with saving grace, &c. Can there be any thing vpon earth more amiable then those of this assembly. 1. If birth may allure; *who more noble?* Gods Sons, Christs Spouse, a heavenly of-spring. 2. If vertue; *who more wise* then these who are wise unto salvation? *who more courageous* then these that overcome the world, mortifie the flesh, and quell the fierie darts of Sathan. 3. If alliance; *who more neerely allyed* then children of the same parents? 4. If beauty; *who more amiable?* Insomuch that although the glorious sunne euer shining with such radiant splendour: although the pompe and glory of the whole world could not allure the Sonne of God, yet the inward beauty of the Saints: Christs Spouse doth strike as it were his heart with a vehement affection & passion of love, *Cant. 4. 9. Thou art faire, &c.* 1. 14. *all glorious within, Psal. 45. 13.* Love therefore all those of this fraternity. Be it that they are of another nation; yet all are one in Christ. Be it they are poore, ignoble, and thou honourable: God loves them not the lesse for their baseneſſe. But he hath beene vngratefull to me. Thou also hast bene more unthankfull to God, and yet thou wouldst have him love thee. But he hath many frailties: So hast thou, and yet thou loveſt thy selfe, and desireſt the love of the Saints. These proceed not from the spirit, but the flesh. Canst thou beare with faults in thy selfe, beare with some in thy brother. Let not hatred of his sinne hinder thy love to him: hate the sinne, yet love thy brother: God hateth thy sinnes, yet loveth thee. But he is mine enemy: then endeavour to make him thy friend: Vice is taken away by vertue; hatred by love. Love: But how? *Indeed and in truth, 1. Ioh. 3. 18. Without dissimulation, Rom. 12. 9.* So as *to lay downe our lives for the bre-*

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brothren, 1, *Ioh.* 3. 16. Thus renowned *Hester* 4. 16. *If I perish, &c.* Thus a Bishop answered a judge commanding him to disclose his fellow Christians, *I know not how to lie, I will not betray.* Thus *Didymus* to save the chastity of *Theodora* condemned to the stewes changed apparell: safely dismissed her, died for her, and with her. And greater cause have we thus to doe then had *Pylades* for *Orestes*: or those Pythagorean Philosophers, *Damon* and *Pythias*.

Firmus Fagastensis episcopus Mentiri nescio, prodere nolo. Aug. de mend. pag 19. Ambros de virgin. lib. 2. p. 81 82.

CHAP. V.

Use 3. *Saints must relieve others.*

Use 3. See *M. Boulton* walking with God. *pag.* 237. *&c.*

WEe having fellowship each with other, ought to communicate such gifts and graces God hath given us to the benefiting one of another. In a body all members have not the same vigour, neither are the same gifts granted to all in the mysticall body: Bodily members intrude not into each others office: neither in the mysticall body should they thrust themselues into one anothers calling. All the members of the body doe whatsoever they doe to the common good, or profit: So likewise should Christians referre all their actions to the utilitie of the whole body. 1. The Church.

We should therfore relieve one another, as members of the same body. This duty is so perspicuous that it needs no large discourse to procure credence: for not onely diverse undeniable confirmations which might be drawne from Gods sacred truth, and many unanswerable reasons declare its necessity: but even experience (the mistresse of more wisedome then folly) teacheth us that *stones* in a building support each other: That *branches* of a tree doe so draw nourishment from the stocke, that each hath sufficient sappe, and proportionable to its necessity. That *members* of our bodies are not onely carefull of themselves, but of their fellowes. Insomuch that the eye is busie to adorne the body, yet not it selfe: the hands to cover the whole, themselves remaining naked. That *faithfull*

full friends are in prosperitie a pleasure, a solace in adversitie, and in griefe a comfort, yea such who account a mans mishap their misery, the pricking of our finger the piercing of their heart. And this Doctrine I have now in hand doth tell us that all comforts of this goodfellowship are *stones* of the same building, then which there cannot be a more firme connexion. *Branches* of the same vine: then which there cannot be a more inherent inoculation. *Members* of the same body, in the which there is a most sweet concordance. Are all in an inviolable league of *friendship*, in which fellowship there ought to be no falshood: where simpathy of manners should make conjunction of minds, and therfore those of this consociation cannot but relieve the distresses each of other. Instead therefore of proving the point which is undeniable, let me perswade you to practise the duty so tragicall to many men. To this end consider, that 1. by relieving our fellow-members we become creditours to the worlds Creatour, *Prov.* 19. 17. 2. By succouring Gods Saints we take the way to enrich our selues, *Prov.* 11. 25. 3. And we do a worke acceptable to God, *Heb.* 13. 16. 4. Which shall be rewarded, *Eccl.* 12. 1. *Psal.* 41. 1. *Mat.* 25. 35. If we come short in this duty, God will not heare us, *Prov.* 21. 13. *Dives* could not get a drop of cold water to coole his tongue. 6. The poore Saints haue right to our substance: We say not give me my bread, but give us *our dayly bread*. And therefore one of the Fathers saith, It is the starvelings bread which thou dost keepe back: it is the garment of the naked which thou lockest up: it is the shooe of the unshod which corrupts by thee: it is the mony of the needy which we possesse unburied with us. Give therefore.

1. But who should give? All of this society. *Be you rich men* (saith holy *Salvian*) *first, in giving, who are the chiefe in judging; be you the chiefe in bountifulnesse of substance, which are chiefe in liberalitie of words.* You who have *this worlds good*, 2 *Tim.* 6. 17. For you are best able: *David* sent therefore to *Nabal* for succour. *Lazarus* lay at the rich mans gate. 2. You have received most from the boundlesse sea of Gods

Familici panis est quem tu tenes: nudi tunica quem in conclavi conservas: discalceati calceus qui apud te marcescit: indigentis argentum quod possidemus inhumanum.
Esto vos divites primi in conferendo qui estis primi in discernendo, estote primi in largitate rerum, Salv. lib 3. pag. 153.

mercy, and therefore by distributing to the poore you must send backe most againe, *Eccl.*1.7. Be not you therefore like those rich usurers, *Neb.*5. Nor those rich oppressours, *Iam.*2. 6. most cruell, least compassionate. What though worldly rich men say (as **cause of denying is never wanting to a covetous man*, saith a Heathen) with *Nabal*, 1 *Sam.*25.10. There are many idle, &c. and because there are many such will send away good *David* comfortlesse by weeping crosse. Yet do you relieve many who are unworthy, rather then send away one *David* without succour. Let them say there are so many large contributions, that mine is needlesse. Yet do you give. For what though much is given, yet not enough. Much may be given, yet the poore defrauded of it. What is it to us what others give, if we give nothing? Let them say they have no need, yet do you give. Extreame needy perhaps they are not, having something; yet in great need they may be, not having sufficient. What though many rich men care not how much they spend upon their backs and bellies, how little upon the poore: yet do you so attire your backes, and feed your bellies, that Christ may have a share in his members. Let them thinke nothing too deare if it be the fashion; too costly if it be dainty: Yet do you thinke nothing too deare for your Saviour, and thinke all too costly which disables from relieving Christ in his members. What though many regard dogs more then Christians, these being warmed at the fire when those starve with cold: these being fed whiles those famish. Yet all you rich men of this society do you esteeme them as they are indeed your owne, and Christ his members: *For we have fellowship one with another.*

Ob. An. 1. *Do humanitati non homini.* I give to the man, not as a wicked man, but because he is a man of mine own nature.

2 **Negandi causa avaro nunquam deficit.* Mim p.67.

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2. But must none but rich men give? Doubtlesse yes. He who *laboureth* for his living *must give*, *Eph.*4.28. The *poore Macedonians* did give, 2 *Cor.* 8. 2. *Christ Iesus* who received of others, *Luc.*8.3. Gave to the poore, *Ioh.*13. 29. Say not therefore I am poore and have but little, how should I give? Art thou more needy then that widow, who giving two mites gave all, *Luc.*21.4? Art thou more penurious then the widow of *Sarepta*, 1 *Reg.*17.12. Yet she gave. Art thou

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so poore that thou canst not give a *cup of cold water*, *Matth.* 10. 41? Of a little give a little, and the gift is great. *God regardeth not how much, but of how much, hee gives abundantly who leaves but little to himselfe.* The widowes mite with a willing mind is accepted. Say not I shall want my selfe. *Salomon* saith the contrary, *Prov.* 28. 27. Say not I shall lose what I give, the Lord telling thee, that *thou shalt find it. Eccl.* 11. 1. Say not I must save for my children. The Lord saith, *they shall be fed*, *Psal.* 37. 25. Give therefore.

Non curat Deus quantum sed ex quanto, satis enim obtulit, qui parum sibi reliquit.

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3. But how much should I give? Giving of almes is compared to *sowing of seed*, 2 *Cor.* 9. 6. From which comparison I collect, that first as the husbandman of the increase of his corne reserveth part for seed againe, so the Christian man ought of his increase to bestow part upon charitable uses, *Lev.* 19. 10. *Eccl.* 10. 1, 2, 6. Secondly, as the husbandman if he have ground and seed soweth much. So the Christian man if he have plowed ground whereon to sow this seed, waters whereon to cast his bread, and seed also, he ought to sow plentifully. Thirdly, as the husbandman rather then he will want seed, spares from his backe and belly. So should the godly man rather then not have seed of mercy to sow, spare from his owne belly. Fourthly, as the husbandman sowes of his best, so we should not give of our worst. Almes are *sacrifices*, *Phil.* 4. 18. But God must be sacrificed to of the best. A cup of water is accepted where there is no better. The widowes mite regarded because she had no more. But he who gives crummes having abundance, sowes rotten seed which will prove fruitlesse. Fiftly, as the husbandman casts one handfull after another, so the Christian husbandman should sow not once onely in his life, or once by the yeare, but once and againe, *Eccl.* 11. 6. *Remitting* due debts in case of extreme poverty, *Exod.* 22. 26. 27. *Lending* freely to the needy, *Deut.* 13. 8. *Luc.* 6. 35. *Giving* bountifully of our goods, *Exod* 22. 25. In a word therefore, we must *be liberall in good workes*, 1 *Tim.* 6. 18. It is not enough for a rich man to give, except he gives liberally, *Deut.* 15. 8. *Thou shalt open thy hand wide.* First, much is required of him to whom much is given, *Luc.* 12.

4.

Why we must give much.

Luc. 12. 48. Secondly, the neceſſities of the needy being great, there ſhould be a proportion twixt giving and their need. Thirdly, the more men give the better it is for themſelves, 2 *Cor.* 9. 6. According to our ſeed we ſhall reape in harveſt. He who ſowes ſhort of his ability, ſhall receive ſhort of his expectation. Yet muſt we not ſo give as to leave nothing for our ſelves; our fountaine muſt be diſperſed abroad, yet muſt we not give away fountaine and all, *Pro.* 15. 16, 17. We muſt reſerve one coate to our ſelves, *Luc.* 3. 11. except in caſe of great neceſſitie, when there is no other way to relieve thoſe who are to be ſuccoured, but by giving *beyond our power*, 2 *Cor.* 8. 2, 3. and ſo giving as *to ſell all*, *Luc.* 12. 35. *Acts* 4. 34.

4. But when ſhould we give? Seed is not ſowne in harveſt, but whiles ſeed-time laſteth: ſow therefore whiles our ſeed time laſteth. *Be alwayes ready*, 1 *Tim.* 6. 18. *Titus* 3. 1. Be not like many men who are never ready to give while they live: reſerving all to the laſt, this courſe being firſt againſt Religion, which would have us alwayes ready. Secondly, againſt reaſon, for is it a time to ſow in harveſt? O you prepoſterous benefactours, who put off all works of mercy vntill you die. Conſider, 1. Death may ſurpriſe you ſuddenly, how then will you give? 2. Riches may leave you, although they now cleave to you in abundance: give therefore while you have time. 3. That the neceſſities of the needy and poore are preſent: and the light of nature tels us, that *he gives a benefit to the needy twice who giveth quickly*. What good had it beene for *Dives* to have comforted *Lazarus* thus. Be content thou forlorne man to endure this extremitie vntill I die, and then I will bequeathe thee ſomewhat: whereas *Lazarus* might ſtarve before that legacie could relieve him. 4. He who gives whiles he lives is partaker of the poore mans prayers: he who puts off all till death, tempts the poore and needy to wiſh his ending, and ſo occaſioneth him to be acceſſary to his death. He that would have the poore mans prayers while he lives, and teares when he is dead, let him give in his life time. 5. The unfaithfulneſſe of men

Inopi beneficium bis dat, qui dat celeriter. Publ. p. 69.

men put in truſt is ſuch, that it is good for men to be their owne executors in giuing to the needy mans reliefe. The husbandman knowing the ground to want ſeed, ſowes although it ſayes nothing. *Iob* if he ſaw the poore without clothing, clothed him. *He that ſeeth his brother haue need, and ſhuts up, &c.* 1. Ioh. 3. 17. *Pure religion, and undefiled is to viſit the fatherleſſe, Iam.* 1. 27. not to ſuffer them to viſit by begging which is a diſorder in a commonwealth. Inquire wee therefore ſuch who dare not for ſhame, or cannot for ſicknes aske, and beſtow our almes vpon them.

Give. But of what? Of a mans owne. Give in juſtice, goods truly gotten, *Iſa.* 5. 8. 8. 3. 58. 7. not goods of oppreſſion, vſury, &c. ſuch are for reſtitution [*without reſtitution (which is an act of juſtice by which that is repayed to every man which is taken from him) God accepteth not your confeſſion, nor yet your repentance*] not diſtribution. Thoſe who give goods wrongfully gotten, to the poore: doe give their ſubſtance to God, themſelves to the divell. Worthy is the ſaying of *Solimus* the ninth of the *Ottoman* race, who being perſwaded by *Pyrrhus* to do ſome good workes with wealth he had wrongfully taken from certaine merchants anſwered. *Wouldſt thou Pyrrhus that I ſhould beſtow other mens goods wrongfully taken from them, upon workes of charity, and devotion for mine owne vaine glory, and praiſe? aſſuredly I will never doe it: nay ſee they be reſtored to their right owners, which was done accordingly. L. Sillas, and Cæſars conveying of goods from the juſt owners unto ſtrangers ought not to be thought liberalitie, for nothing is liberall which is not juſt*, ſaith *Cicero*. And remarkable is the doctrine of the Church of England, which ſaith, *money ſo wickedly gotten is moſt meet to be put to ſo wicked an vſe. God hates ſpoyle, and ravine offered in ſacrifice*, and alledgeth *Plato*, who ſaith, *ſuch men who ſuppoſe God doth pardon wicked men if they give part of their ſpoyles and ravine to him, take him to be like a dogge that would be intreated, and hired with part of the prey to ſuffer wolves to worry the ſheepe.*

Reſtitutio eſt actus iuſtitiæ quo cuique redditur quod ablatum vel acceptum eſt. Tolet. inſt. Sac. lib. 5. c. 16. p. 723. Hom. of reſtit. Tom. 1. p. 213. *dare rem deo, eſt damoni.*

M. Knols, Turk. hiſtor.

Third part of H6. againſt perill of Idol. pag 71. *Nihil eſt enim liberale quod non idem ſit iuſtum.* Tull off. c 16. Wherefore L. *Sillas*, & C. *Cæſars* conveying of goods from the juſt owners unto ſtrangers ought not to be thought liberality, for nothing is liberall which is not juſt ſaid a heathen.

How, or with what mind ſhold we give alms? with a *loving*

mind, 1. *Cor.* 13.3. with a tender and *pitifull heart*, *Isa.* 58.10. In ſimplicity, *fingleneſſe*, and *ſincerity*, *Rom.* 12.8. *Mat.* 6.3. like the husbandman, who covers the ſeede when he hath ſowen it with *cheerefulneſſe*, 2. *Cor.* 8. 4. 12. 9. 7. In *faith*, our perſons not accepted, neither will our worke. With a *bountifull* and *liberall heart*, *Deut.* 15. 11. 2. *Cor.* 9. 6. To right ends, *ſc.* 1. To *Gods glory*, 2. *Cor.* 8. 19. To declare our *thankfulneſſe* for Gods favours, 2. *Cor.* 8. To *refreſh Chriſt* in his members: To provoke others to bountifulneſſe, 2. *Cor.* 9. 1. 2. To procure a good opinion of our profeſſion, *Mat.* 5. 16. And to teſtifie our faith, and other graces.

CHAP. VI.

Uſe 4. *Graces muſt be communicated.*

MVch more ought we to impart ſuch ſpirituall graces we have each to other: for if we muſt give bread, much more grace. It being peereleſſe better then life, *Pſal.* 63. 3. More comfortable to its enioyer then the increaſe of corne, wine, and oyle unto their owners, *Pſal.* 4. 7. It being peculiar to the houſehold of God. The fountaine of other favours, *Pſal.* 84. 11. A ſtep to the crowne of glory: And keeping from deſtruction, *Lam.* 3. 22.

Let therfore the men of *Belial* deride with helliſh geering at this, as too too unneceſſary preciſeneſſe. Let them with virulent tongues ſlander this as a matter of unwarranted ſingularity. Let Sathans revellers endeavour to pervert, and impoyſon the hearts of all they can with deteſtable impiety, and prophaneneſſe. Let luke-warme Chriſtians careleſly ſleight over this ſo important duty: Yet all you who are entred into this ſo ſweet ſociety of Saints, doe not you eate your ſpirituall morſels alone: doe not you hide your talents in a napkin, but employ them to your Maſters glory, communicating grace to your fellow members. To this end.

1. Behold

1. Behold the holy ones of God whom you ought to follow as they followed *Christ*, *Eph.* 5. 1. Then will you acknowledge this to be avowable. Thus did the children of the Church, *Isa.* 2. 3. Thus did *Philip of Bethsaida*, *Ioh.* 1.45. Thus did the woman of *Samaria*, *Ioh.* 4.28.29. Thus did that Seraphicall Preacher Saint *Paul*, *Act* 26. 29.

Mot. 1. Saints example.

2. Consider that the glory of God is the end of our *Creation*, *Rev.* 4. 11. *Predestination*, *Eph.* 1. 6. Ought to be the end of *all our actions*, 1 *Cor.* 10. 21. It is of such great esteeme with the Lord that he would rather part with an onely Sonne then with his glory; and therefore ought to be the end of all ends, 1 *Tim.* 1. 17. 1 *Pet.* 4. 11. And that you can no wayes glorifie God more then by lessening Satans side, and increasing the number of Gods subjects, *A Kings honor* (as saith the Lord, *Prov.* 14. 28.) *consisting in the multitude of subjects.*

2. Gods glory the end of our Creation.

3. If you are defective herein, it is an infallible argument that you your selves are empty of grace and goodnesse. If fire having combustible matter leave off to combure, and turne into fire whatsoever it can; if a candle once throughly lighted can cease to spend it selfe for the enlightening and benefiting of others, then may the graces of Gods Spirit having fit matter to worke upon lye idle. Then may the Saints and holy ones of God who are the *Lights of the world*, *Eph.* 5. 8. *Matth.* 5. 16. cease to give light to others by their godly conversations, and Christian perswasions. As the former, so the latter is altogether impossible. It is the property of men senseleſse and unseene in the wayes of God: not to labour the good of other. It is the quality of incarnate Divels to hinder and discourage beginners, crying out; come let us go the ale-house, &c. in stead of, come let us go to the house of God. But it is an inseperable condition of godly men to draw others to amendment, to convert their brethren, and communicate their graces to them. For *grace is of a spreading nature*, *Ioh.* 7. 38.

3. Grace and gracious men are working.

Bonum sui diffusivum.

4. Shall wicked men who are obsequious to base Lords, serve with all dutifull observance, first the *world*, whose service is *vaine*, *Eccl.* 2. 10. *Hard*, bringing carking cares, *Eccl.* 1. 14.

4. Wicked men strive to make others bad.

1.14. *Dangerous*, unfitting for the ſervice of God, 1 *Ioh.* 2.16 *Deceitfull*, offering with *Iabin*, milke with the one hand, a naile with the other: exchanging for advantage copper for gold. Secondly, *ſinne*, whoſe ſervice is *baſe*, it being baſer then the moſt faſtidious creatures, and exceeding *tyrannicall*, recompencing its beſt and moſt dutifull obſervants with everlaſting death, *Rom.* 6.23. Thirdly, *Sathan*, a grand enemie to mankind; powerfull onely to puniſh, promiſing liberty, yet in helliſh bondage, joying at their deſtruction. Shall theſe ſtrive with tooth and naile, and imploy their utmoſt endevors to hale and drag, and uſe all fraudulent guiles and fawning glozes to win others to their pernicious and damnable ſociety, although hereby they aggravate their owne damnation? And ſhall not we who ſerve the Lord of life, whoſe ſervice is as unlike to theirs as light to darkneſſe, heaven to hell, glory to ſhame. Whoſe ſervice is firſt moſt *honourable*, in regard of our *Lord*, who is King of Kings, and Lord of Lords, of whoſe kingdome there is no end? In regard of our *fellow-ſervants*, who are not the riffe raffe rabble of wicked men, but thoſe renowned *Patriarchs*, as *Abraham*: heroicall *Kings*, as *David*: magnanimous *Prophets*, as *Eliah*: bleſſed *Apoſtles*, as *Paul*: and all the company of *glorious Angels* and *happy Saints* in heaven triumphant, and on earth militant. Secondly, moſt *pleaſant* and delectable, in regard of our Lord and Maſter, who is no churliſh *Nabal*, oppreſſing *Pharaoh*, or hard-dealing *Laban*. But ſuch whoſe words are full of delectation, he calling us not onely ſervants, but *ſonnes*, *Exod.* 4.22, 23. and friends, and his deeds correſpondent. In regard of our taske, his *commandements* being pleaſant, and *not grievous*. And moſt gainefull, bringing advantage by life, and death: ſickneſſe, and health: here, and hereafter. Shall not we (I ſay) imploy our utmoſt indeavours to conglutinate others into this ſo ſweet ſociety? Seeing that by this meanswe do not diminiſh our own ſtore as by parting with worldly ſubſtance, nor keep our own without impairing or augmenting it. But hereby we increaſe graces here, and glory hereafter.

5. There is no meanes poſſible whereby we can benefit

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one

one another so much, as by correcting our brethren: as by inlightening them with our knowledge: imparting Gods graces to them: and working grace in them. For could we by our endeavours raise them to the highest pitch of honour: mount them aloft into *Hamans* place of fauour and command. So that their smiling countenances might make glad some: their angry frownes strike dread into the hearts of others. Could we ascertaine them of the full fruition of all the golden mountaines, and fruitfull Ilands under the whole heavens. Could we procure for the satisfying of their appetites, the greatest satiety of all mellifluous Nectars, and delicious aliments that earth, ayre, and water can affoord: of all exquisite and resplendent garments, curiously wrought and embroidered by the art of man: finely perfum'd with the most odoriferous Myrrhe, Aloes and Cassia; and garnished with varietie of gemmes and belliments, so that they are clothed in purple and fine linnen, and fare deliciously every day. Yet all these without grace are but so many silken manicles, and golden fetters of a miserable wretch haled to wofull execution. On the contrary. Let a man be furnished with the lest measure of those heavenly endowments of saving grace: although he be the *drunkards song*, a *by-word to fooles*, the anvile of all dunghill scorne and disdaine, a *monster* amidst men, *Psal.* 71. 3. *Zach.* 3. 8. such an object of commiseration that may melt an Adamantine heart into pitifull compassion of his extreamest miseries. Yet is this man the beloved of the Lord, his rich inheritance, peculiar portion, rich jewell, apple of his eye, an heire of heaven, a judge of the world, Christs beautifull spouse: never wanting a sweet comforter, a never-failing friend, who will not leave him untill it hath set an eternall crowne of glory upon his head, *Psal.* 84. 10. Poise these in an even ballance, and we shall see grace as farre surmounting all these golden vanities, as heaven doth earth: the peerelesse Sunne a pinking candle: and a golden mountaine a heape of dust. 1. *Grace* is peculiar to the soule. Its not the backe or belly, but mans immortall soule, which is the place wherein grace is resident. 2. *Grace* is proper to the Saints. Those

Imparting grace to others, the best benefit to them.

who walke in the curſed wayes of damnation are ſtrangers to Gods graces. But thoſe other things are common both to good and bad: *Abſolon* of an amiable beauty aſwell as *Ioſeph*: *Goliah* matchleſſe in power and proweſſe aſwell as *Sampſon*: *Haman* a Kings greateſt favourite as well as *Mordecai*: *Dives* abounding in wealth aſwell as *Abraham*. 3. *Grace* is of as long continuance as heaven it ſelfe, and thoſe crownes of immortality. In regard of it ſelfe, as love, joy, peace which ſhall extend even to eternity, never ending. Or in regard of its fruits, the fruits of faith, hope, patience, prayer, &c. being endleſſe. Thoſe other are of ſo limber, and brittle nature, that there can be no aſſurance of their continuance. Riches often mount aloft on Eagles wings, leaving their owners in extreame ſcarceneſſe. Beauty is oft blaſted by cares, ſorrowes, diſcontents, ſickneſſe, and made diſdainefull. Strength many times is enfeebled by idleneſſe, gluttony, drunkenneſſe, adultery, diſeaſes, &c. Honourable advancement is often turned into ſcornefull contempt, and hatefull obloquie. Howſoever, at the bed of death, they muſt ſhake hands for ever. 4. *Grace* is a moſt ſweet refreſhing comforter in all extremities. This did revive *David* in his diſtreſſe. This made *Iob* bleſſe God for taking away. This made the *Apoſtles* rejoyce in afflictions. And the *Martyrs* to contemne the utmoſt rage of helliſh perſecutors. Thoſe other have no more power to comfort in the needfull time of dread, then congeal'd ice to give warmth to a ſtarveling body: tart vinegar to ſupple a ſmarting wound: or ſmoothering ſmoke to comfort a tender eye. Witneſſe *Achitophel*, who for all his great eſteeme hangs himſelfe. *Ahab*, who being but denied *Nabothe* vineyard, is ſicke with griefe.

6. Laſtly, conſidering that gaine is of ſuch efficacy that it makes the martiall man to abandon all fearefull cowardiſe: forſake the delight of his eyes, and his tender children: diſregard his owne life, and with heroicall proweſſe encounter his formidable bloud-thirſty enemy. What drives the ventrous mariner through ſo many perillous hazards, and dangerous periclitations, ſave onely hope of gaine? Yea, what doth

edge

edge the keene appetites of curſed and cruell incloſers, oppreſſing landlords, helliſh uſurers to grinde the faces of the poore, purchaſe Gods diſpleaſure and damne their ſoules, ſave onely gaine? This therefore being ſo prevalent, let me uſe it as a ſpurre to pricke you forward to this ſo ſacred duty. By improving thy gifts and graces to the benefiting of others. 1. Thou ſhalt not onely gaine glory to God, (and that is gaine enough, for thoſe who honour God, the Lord will honour them:) 2. Nor onely gaine thy brothers ſoule out of the jawes of Sathan, which is no ſmall advantage. 3. But herby thou ſhalt increaſe thine owne graces. *Grace* not being like theſe dunghill vanities below, which miniſh by diſtribution: nor like our candles, which keepe the ſame light though a thouſand are lighted by them. But like the * widowes oyle, which multiplied by powring out. And thoſe talents which doubled by imployment, *Math.* 25. Excellently ſaith *S. Chryſoſtome. For in ſenſible riches thoſe who pay their money, do diminiſh their ſubſtance, and they who receive are made richer: but theſe not ſo, but both he who numbreth doth more increaſe his ſubſtance, and doth adde much to the riches of the receivers.* Againe. *Furthermore, how much more we poure out of theſe flowing ſpirituall things, by ſo much thoſe ſpreading in abundance are greater to us. For in this cauſe it doth not happen as in money, for there they who tell out to their neighbour diminiſh their owne ſubſtance, and by how much the more he ſpendeth, by ſo much the leſſe money he poſſeſſeth: but here it is done quite otherwiſe.*

* 2 Reg. 4.

Nam in ſenſibilibus ij qui denumerant pecuniã ſuam, imminuunt ſubſtantiam, & locupletiores fiunt qui recipiunt: hi autem non ſic: ſed & is qui denumerat ſuas facultates magis auget, & recipientium divitijs multum addit. Chryſ Hom. 15. Gen.

Porro quanto plus profundimus fluentorum bonum ſpiritualium, tanto nobis & fluenta ſunt auctiora. Non enim in hac cauſa contingit ſicut in pecunijs: illic enim qui dinumerant vicino, imminuunt ſuam ſubſtantiam: & quanto plus expendit, tanto minus poſſidet pecunia: Hic autem planè ſecus agitur. Chryſ. Hom. 8. in Gen. pag. 37.

CHAP. VII.

Uſe 5. Saints frailties to be concealed.

THerfore we ought to conceale the nakedneſſes,, frailties, infirmities, and deformities one of another, laboring and endeuouring withall to heale them. What man except bedlam mad,

Uſe 5.

Productus teſtis, ſalvo tamen ante pudore, Quantumcunq; potes celato crimen amici. Cato lib. 3. de Morib.

mad, ſottiſhly fooliſh, and depriued of vnderſtanding, wit, and reaſon, would diſcloſe to his preiudice and diſparagement, a loathſome ſore (although cleauing to ſome baſer member) except to a faithfull friend, for aduice and counſell; or to ſome well skil'd Chyrurgion for health and recouery? How much more doggedly franticke are ſuch, who ſport themſelues with the frailties of the Saints, and diſcouer their fallings to the diſhonour of their great God Iehouah; the ſcandalizing of his glorious Goſpell, the wounding of their conſcience, loſſe of good name, grieuing of their brethren, and to the ioy and reioycing of none, ſaue Sathan and his curſed reuellers.

1. Why good men are painefull.

1. My meaning is not to make Gods children ſuch offendors as the raging world doth, for then (woe, and alas) none ſo proud; couetous, hypocriticall, deceitfull. Theſe judging of Gods children, as drunkards do of ſolid ſubſtances; deeming them to whirle about, deceiued by the vertigiouſneſſe of their owne braine: or as dazling eyes pronounce things ſingle to be double. So theſe notorious cenſurers (although they cannot accuſe them for any uſurous compacts, extorting couenants, ſelling of time, defrauding, bribery, vncharitableneſſe, withholding the leaſt dues from any man, &c.) bluſh not peremptorily to pronounce Gods children to be of all men moſt auaritious. And why thinke you? Is it becauſe they grinde the faces of the poore? &c. no ſuch matter. But becauſe 1. They are ſo painefull and laborious in their ſeuerall callings, which diligence ſprings not from the roote of auarice. But from a deſire: 1. To ſhew themſelues obedient to Gods commandement. 2. To auoid idleneſſe the bane of vertue: nurſe of vices, and Sathans pillow. Theſe not *immoderately deſiring* the dunghill vanities of this life, their heauenly minds ſoaring aloft after more durable treaſure. Nor *diſtruſting Gods providing* for them, they being well aſſured that he who is vnchangeable, and hath promiſed that ſuch as feare him ſhall want nothing, cannot but prouide for them. They well knowing that he who feeds rauens, and cloathes the graſſe will not ſuffer his owne children to want.

He

He having given them his Sonne, they are confident that he cannot deny them any thing. 2. Or they are covetous, becauſe they be ſo ſparing, they do not laviſh out their allowance in new-fangled attyre, or in goodfellow-meetings as they are called: whereas this parſimony of theirs proceeds not from any curſed deſire of, or love unto riches, which they know is damn'd idolatry. But from 1. A godly reſpectfulneſſe to wife, children, and ſuch as depend upon them. 2. The tenderneſſe of their conſcience, not ſuffering them to adde one mite by wrongfull dealings unto their eſtate: ſo diſabling them from profuſe expences. 3. A ſerious conſideration of the ſtrict account they are to make and render to their Lord, as for other things, ſo for the imployment of their outward ſubſtance. 3. Or els they are covetous, becauſe they do not give phariſaically to every clamorous beggar and unworthy ſpend-thrift ſo much as the impudency of the one demands: and the vaine-glorious example of ſome phariſaicall braggard (otherwiſe perhaps and in ſecret a divelliſh incloſer, damn'd uſurer, grinder of the faces of the poore, ſeller of time, defrauder of others, &c.) doth incite him to. And that not becauſe they are as hard as flint, as greedy as hell, as worldlings are ready to ſay. But either, 1. Becauſe they would not incourage them in their villanous courſes of idleneſſe, drunkenneſſe, &c. And therefore (although by their will none ſhall go from their doores empty handed without reliefe according to their ability, yea although they know many to be unworthy. 1. Becauſe they would take away all occaſion of ſcandall from Gods children, and their profeſſion. 2. Becauſe they cannot but commiſerate even unworthy ones, and relieve the creatures of God. 3. Becauſe they ſee thoſe wholſome lawes which take order for their proviſion and puniſhment, to be but ſleeping ſtatutes in the execution) are not eaſily drawne to open their hands, and purſes wide according to their deſires. Theſe wel knowing it to be fit fewel to fire their ſoules by ſwiniſh drunkenneſſe. 2. Or becauſe they having but little (it being the condition of many of Gods people not to flow in wealth) and knowing they cannot give

2. Why they are not waſtfull.

3. Why they are not bountifull to beggers.

Why they relieve beggers.

away much. Vpon mature deliberation they reſolve with their pittance of meale and oyle to relieve good *Eliſha*; and to caſt their few mites into the treaſury of the Lord. 1. They deſire to glad the hearts, ſtrengthen the hands, and refreſh the diſtreſſed members of Chriſt in ſecret. And therefore will not vaine-gloriouſly caſt away their right to every ſwiniſh beaſt, clamorous beggar, and unworthy one. In a word, ſhould we give our cenſure according to the worlds eſteeme, *David*, *Ieremy*, *Iob*, yea, our *Saviour Chriſt* himſelfe had been the vileſt of men. Which once to thinke is prodigious blaſphemy.

2. Neither do I intend to perſwade men to hide the horrible impieties of diſguiſed miſcreants. I earneſtly deſire that their masking robes, and ſheeps-clothing might be puld from off their faces: that their roguiſh condition, and wolviſh diſpoſition might be conſpicuous to all men. That their leprous, maungy, and ſtinking inſides might be manifeſt, by unctoathing them of thoſe golden robes of Chriſtian profeſſion: and taking away their painted bravery. That ſo (if it were poſſible) they might repent of their damn'd ſeeming without ſubſtance, and that all men might know the better how to avoid them. Men they are like the bird *Piralis* which takes the colour of any cloth where ſhe ſits: turning like *Polypus* into the likeneſſe of their conſorts: or the fiſh *Scolopidus* in *Araris* as white as ſnow at the waxing, as blacke as a coale at the wane of the Moone. Theſe, theſe I ſay are the men who make Religion a cloake to cover their horrid villanies. Theſe will be uſurers, grinde the faces of the poore, defraud their brethren, oppreſſe the helpleſſe, withhold the labourers hire, enrich themſelves by lying, bribery, oppreſſion, ſelling of time, (I meane not charitable forbearance, which is no other then free and favourable lending; but rigorous and ravening extorting from others, forcing them to pay for their owne coſt, care, paines and induſtrie, Gods bleſſing, and time) or any manner of meanes, and cloake all with a mantle of profeſſion. Theſe are thoſe for whoſe ſake Religion is ridiculous; profeſſion is laught to ſcorne. Gods children

Malus ubi bonum ſimulat tunc eſt peſſimus pag. 73. publ

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are nick-nam'd, the Gospell scandalized, and God dishonoured. And therefore as they are odious unto God and Angels: so I wish they were so apparantly knowne, that they might be abominated of all men. Of these I say as Saint *Augustine* said of the like: *Do not collect unto me such professours*, &c.

Nolite mihi colligere professores nominis Christiani, nec professionis suæ vim aut scientiam exhibentes. Nolite consectari turbas imperitorũ, qui vel in ipsa veræ religione superstitiosi sunt vel ita libidinibus dediti & oblitisint quicquid Deo promiserunt. Tom 1. p. 774. August. de moribus Eccl. cap. 34.

3. But my purpose is to move the Saints of God to conceale, and hide (and yet with the precious Balme of godly reproofe to heale) the slips and frailties of true-hearted *Nathaniels*, men of this society, from the eyes and eares of worldly men, the onely censurers and condemners of Gods children, and their sincerity. Cursed *Chams* sporting at the nakednesse of upright *Noahs*. Railing *Rabshakes* ever belching and breathing out blasphemies against Gods precious ones. As I need not straine my doctrine, or ground to build these two uses upon it (for if we haue such fellowship and neare society, we should without doubt cover and cure each others deformities) so without wresting one whit, the undeniable truth of Gods word doth set downe these two duties. For the first of these two, the fourth in order we may see that heroicall Preacher *Salomon* making it a note of true *Love*, *Prov.* 10. 12. to *cover all sinnes*. And Saint *Peter* guided by the same Spirit sets downe in a manner the same words, 1 *Pet.* 4. 8. *Love covereth the multitude of sinnes. sc.* Doth conceale, keep close or secret, and doth not tell abroad the sinnes of their brethren. Let dogged *Doëgs* thirsting after, and delighting in the overthrow of innocency, discover the errours of Gods annointed ones with Satanicall aggravations. Let covetous *Zibaes* by presents and false suggestions dispoyle honest *Mephibosheths* of reputation and favour. Let perjur'd varlets, men of *Belial* witnesse falshoods against pious *Naboths*. Let *Rehum* and the nations lay disloyalty to the charge of Gods people. Let idolatrous Chaldæans accuse *Ananias* and his brethren (men nobly resolute for Gods cause) of rebellion. Let unworthy great ones of meere spight and envy picke quarrels against *Daniel*, faithfull to his God and Soveraigne. Let vaine-glorious *Amaziah* peremptorily (although untruly) affirme *Amos* hath conspired against the King. Yea let *Satan* the grand captaine

Nunc vos illud admonco, ut aliquando Ecclesiæ Catholicæ maledicere desinatis, vituperando mores hominum, quos & ipsa condemnat, quos quotidiè tanquam malos filios corrigere studet. ibid.

of this traine calumniate *Iob*. Yet let every one who is a living member of this body: a poliſhed ſtone in this building: a fruitfull branch in this Society of Saints, keepe ſecret the infirmities of his fellow-brethren, ſouldiers, &c. What though profeſſed enemies to godlineſſe out of the implacable enmity twixt their two oppoſite ſides invent and forge incredible falſhoods, and aggravate truths, making of molehils mountaines, to diſtaine the glory of the Saints. What though falſe brethren under hypocriticall pretences of being ſorry do ſtraine themſelves to the utmoſt to beſmeare the ſonnes of God, hoping to beautifie themſelves by their ſtaines and ſpots. Yet I deſire to perſwade you of this ſociety with bleſſed *Shem* and *Iaphet* to hide the aberrations of your fellowes from the cenſorious eye of every worldling. *Mot.* 1. 1. Becauſe if ever any heire of heaven by the violence of ſome temptation, and neglecting his Chriſtian watch hath committed any notorious evill (which I thinke he may do as well as *Noah*, *David*, *Peter*, and *Paul*) and this be told in *Gath* and publiſhed in *Askalon*, a generation of men delighting in evill: he is ſure to have (inſtead of teares and prayers which is the practice of good men in that caſe) ſuch exaggerating trumpetters, and ſwift dromedaries of ale-bench haunters. That be his fault like a ball of ſnow, ſo ſmall that with facilitie a babe may rowle it: yet by their toſſing and tumbling it amidſt their drunken conſorts: and by their additions forged in hell, and hammered in their divelliſh hearts, it ſhall be made intollerable. Witneſſe *Abimelechs* caſe, 1 *Sam.* 22. He relieved *David* in ſimplicity of heart, not knowing of any diſagreeing twixt *David* and his Soveraigne: and therefore at the worſt was onely a fault of errour. Yet ſee it is ſo ſtretched by the falſe tongue of *Doeg*, that it coſt the heart bloud of foureſcore and five Prieſts. 2. Becauſe if any evill fact committed by a good man bee caried by the wing of fame amongſt the Serpents brood, It ſhall ever after be the badge and character of all Gods children. If any through want of wit, Chriſtian conſideration, and mature advice have wronged his neighbour in ciuill commerce,

merce, although he hath made reſtitution to the wronged party; made his peace with his God, and taken revenge upon himſelfe for his overſight: yet this is preſently made the common marks of all profeſſours. The world hence reſolutely concludes: All theſe profeſſours and puritans are ſtarke naught. None ſo cruell, none ſo unconſcionable as they; whereas no men breathing have more tender conſciences: yea ſuch that they dread as much to adde riches of iniquity: unto their ſubſtance, as to caſt wild fire amidſt their thacke. Miſtake me not I pray. I do not by naming puritans apologize for that damned hereticall ſect, (denying repentance to ſuch as fell, although through infirmity: condemning ſecond marriages; glorying in their workes; and deeming themſelves without ſinne) which ſprung up in the third hundreth yeare after Chriſt. Neither do I juſtifie fanaticall Separatiſts. Nor pleade for factious fellowes, whoſe aime is contention, not ſanctification. But by puritans, I meane practiſing Proteſtants; ſuch men, who daily reade the Scriptures, pray with their families, teach them the way to heaven, eſchue lying, ſwearing, vſury, oppreſſion, time-ſelling, defrauding, and all knowne ſinnes: ſpend the Lords daies holily in hearing Gods Word, prayer, meditation, conference, ſinging of Pſalmes, meditation of the creatures, are merciſull to the poore, diligent in their particular Callings, frame their lives according to Gods will revealed in his Word, &c. And what Proteſtant will condemne any of theſe actions, although many doe, the men tearming them Saints on Sunday, divels all the weeke after. Saint-ſeeming, bible-bearing, hypocriticall puritans. Seeing therefore by ſpreading abroad any fault, of any of Gods children, thou wrongeſt thy ſelfe, and all thy fellowes, be intreated to practiſe this ſo vrgent duty. And give not the world the leaſt occaſion to blaſpheme the ſweet ſociety of Saints: but ſhew thy ſelfe a friend *(whoſe property* (as one ſaith well) *is to carry his heart on the backe of his hand to diſcloſe his mind: his tongue in the palme to cloſe his mouth)* to true goodfellowes. Before I leave this duty, give me leave to digreſſe a little to examine, and an-

Auguſt. Epiſt. 137.

Auguſt. Tom. 6. lib 2d quod vult deum. Hereſ. 38. pag. 18.

So were the Albigenſes called 55. *Chriſtopher Sibthorp. pag* 340.

ſwer the worldlings argument, which ſillogiſtically muſt runne thus.

Some profeſſours are cruell, covetous, hypocriticall, ſtarke naught, &c.

But all ſuch fellowes are ſome profeſſours.

Therefore they all are covetous, cruell, hypocriticall, ſtarke naught.

Anſw. 1. This is in ſubſtance your common kind of reaſoning, O you worldlings, againſt the people of God.

1. Take notice of your fond arguing from particulars in the like: Something which gliſters is braſſe, copper, tinne, and ſuch ſordid metall. But all gold is ſomething which doth gliſter. Therefore all gold is braſſe, copper, &c. Something which ſhines is called fooliſh fire, a vaniſhing meteor. But the Sunne, Moone, and Starres are ſome things which do ſhine. Therefore they are fooliſh fire, and vaniſhing meteors.

2. 2. O you cenſorious judges, how dare you take upon you Gods royall Prerogative, to enter into the ſecrets of mens hearts, in accuſing them of hypocriſie, covetouſneſſe, and ſuch like; for no other cauſe, but becauſe ſome who make profeſſion as they doe, are ſo, and ſo? In thus doing, you exceed the wickedneſſe of your forefathers the Phariſees; they not burdening *Peter*, and the reſt with *Judas* his treaſon; nor the Diſciples with *Ananias* his ſacriledge; nor Saint *Paul* with *Demas* his earthly-mindedneſſe.

3. 3. Learne henceforward to argue from generals as thus. Whoſoever are *unrighteous ſhall not inherit the kingdome of heaven*, they ſo continuing, 1. *Cor.* 6. 9, 10. But I that am a *fornicator*, *adulterer*, *effeminate* perſon, a *theeſe*, *covetous*, *drunkard*, *&c.* am an *unrighteous perſon*, 1. *Cor.* 6. 9, 10. Therfore I ſo continuing cannot inherit the Kingdome of heaven. Or thus: Whoſoever *wants holineſſe ſhall not ſee God*, *Heb.* 12. 14. But I who am onely a civill honeſt man, at the beſt want holineſſe. Therefore I ſhall not ſee God. Or thus: Whoſoever goes to heaven, *muſt be a doer of Gods will*, *Mat.* 7. 22. But I who live in ſwearing, lying, ſcorning of goodneſſe, &c.

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am not a doer of the will God. Therefore I ſhall not goe to heaven.

4. If your reaſoning be good, ſee into what a gulfe of miſery inevitably it would throw you. Some who are no profeſſors are common drunkards, whoremongers, ſwearers, yea die impenitent perſons, and are damned. But all ſuch who are not of this ſociety as yet, are ſome perſons who are no profeſſours. Therefore all ſuch are common ſwearers, &c. die impenitently, and are damned. This kind of reaſoning is falſe, and uncharitable. 4.

5. Whoſoever profeſſe themſelves not to be Pagans, Papiſts, &c. *To forſake the divell and all his workes*, therefore ſwearing, lying, drunkenneſſe, and all other damnable deeds of darkneſſe. *To beleeve in God, and ſerve him*, conſequently to repent, obey his will, pray, and performe other ſuch ſervices he doth enioyne. *To heare Sermons, and call upon others to do the ſame, to follow the example of our Saviour Chriſt, and to be made like unto him in all things, to die from ſinne, and riſe againe to righteouſneſſe, to mortifie continually all their evill and carnall affections to proceed daily in all vertue and godlineſſe of living, to confeſſe the faith of Chriſt crucified, and manfully to fight under his banner, againſt ſinne, the world, and the divell, and continue Chriſts faithfull ſouldiers and ſervants to their lives end*, profeſſe as much as the forwardeſt profeſſour in *England*. 5.

But all theſe blattering beaſts, and brawling *Belials* who bawle, and bark againſt profeſſours, and profeſſion, profeſſe all this, as is evident not openly by their owne confident confeſſion, but alſo by the latter end of the rubricke of Baptiſme. *Baptiſme doth repreſent unto us our profeſſion, which is, &c.*

From which premiſes, I may ſoundly and certainely inferre.

1. Therefore if all who make profeſſion of Religion are naught, themſelves ſo doing are likewiſe naught.

2. Therefore profeſſion and ſhew of Religion, are onely colourable, and pretended, practiſe of that which themſelves profeſſe, to practiſe the prime, and principall, if not the ſole cauſe

cause of their implacable and inveterate hatred, and of their immoderate and impetuous bitter taunts, and reprochfull railings against professours, and profession.

CHAP. VIII.

Vse 6. The Saints must reprove, and be reproved.

Vse 6.

COnceale not onely, but with the heavenly balme of Christian reproofe, bind up the sores of thy fellow members. In performing of this important duty, be carefull 1. To *beginne at home*, *Mat.*7. 3. Bee not like *Lamia*, eagle ey'd abroad, starke blind at home; least it be said to thee, *out of thine owne mouth will I condemne thee*, *Rom.* 2. 21. least like fullers earth thou purge others, and be a cast-away thy selfe. Zeale is best which begins at home. Be thine owne physition first, least thou quench fire upon other mens houses, and suffer thine owne to perish. I do not thinke that a man may not reprove another, himselfe being faulty. For if none should reprove but those who themselves are in-offensive, none must reprove, *Iam.*5.17. But if that a man be faulty, by not reproving, he addes other mens sinnes unto his owne by assenting. A good mans reproofe smites backward, and forward: he never reprooves another, but withall himselfe, if faulty. 2. *Reproove with the spirit of meekenesse*, *Gal.*6.1. 2.*Cor.*2.4. In the application of a playster to a wounded part: what sighes from the heart, teares from the eyes, trembling in the ioynts, sympathy in the members, and tendernesse in the hands? And shall any in this Society with domineering insolency, impetuous rage, and implacable malice, launch the smarting sores of his enfeebled brother? Deale therefore as Physitians with patients, who wrap their bitter pills in sweet sugar: Or mothers who cover bitter wormeseed under pleasant raysings. Pricke not therefore the heart which asks a playster. 3. *Salve his sicke soule* with Christian counsell, and godly reprehension, with *as much secrecy as thou canst possibly* tell it betwixt thee and him: naturally

A man faulty may reprove.

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man abhorres disgraces, and therefore easier allured by secret advertisements, then open disgraces. 4. And let it be apparent to his understanding that God is the reprover, man only an instrument.

Let therefore *Laodicean* Gospellers suffer our glorious God, and his divine truth to be blasphemed: so fitting themselves to be spued out of Gods mouth, *Revel.* 3. 16. Because they neither leave Religion, nor defend it. Let them say they love God well, but they love not to be brawlers: and yet they will be moved for their owne causes. Let them argue after this or the like manner. If I reprove a friend, I offer him great discurtesie. If a stranger, I shall be too insolent. If an Atheist, I lose mine endeavour. If an enemy, I incurre inevitable danger. Therefore I see not why I should reprove any. For these reasons want validity. They should consider against the danger of an enemie, that it is a greater danger to fall into the hands of the Lord by dishonouring him. That it is not vaine to reprove an Atheist: Gods word will have its savour, it will not be in vaine: we should do our dutie, and leave the successe to God. Neither is it a matter of insolency to reprove a stranger, being subject to Gods Law as well as we. If a stranger wrong us in our good name, if he cut a purse, ro bour neighbour, we think it no insolency to reprove him. And to pleasure a friend by silence is most abominable. *He is a friend.* Be it so: and is not God a dearer friend? Must we not preferre him before father, mother, friend? *He is a friend.* And doest thou become his enemy in suffering sinne upon him? If this be thy dealing towards thy friends, God preserve me from such friends. *He is thy friend.* Deale therefore friendly with him. Its not a friendly part to suffer a man to runne headlong to destruction, but to restraine from ruine. I desire such friends who may be as glasses whereby to see my staines. What though many do much hurt by unseasonable and unworthy reproofes, shall we therfore neglect them? Because some come to markets to cut purses, lye, couzen. Shall not therefore honest men frequent such places for their commodities? Because some who heare Sermons are naught,

shall not Gods children therefore desire the sincere milke of the Word? Let these short inducements following perswade you to this Christian duty. *Mot.* 1. 1. The expresse command of our gracious God, *Lev.* 19. 17. *Gal.* 6. 1. 2. The profit accruing thence. It is a meanes to prevent a *double sinne*, *Lev.* 19 17. To winne a brother. To *save soules*, *Iude* 23. And to *procure love*, *Prov.* 9. 8. Although *brutish persons*, *Prov.* 12. 1. and *scorners hate reproofe*, *Prov.* 9. 1. Yet such who are *wise*, and *lovers of knowledge*, will love you better. 3. The hurt which followes silence in this kind is hideous and dreadfull, man hereby *hating his brother*, *Lev.* 19, 17. thereby *murdering*, 1 *Ioh.* 3. 15. and haling upon himselfe the others offences in the judgement, not only of Divine but of meere morall men, one whereof saith, *If you do not admonish your friend of his faults, you make them your owne*: and as it argues hatred, so it causeth another to sinne, *Lev.* 19. 17. It often slayes two soules, *Ezek.* 3. 17. And *causeth to erre*, *Proverb.* 10. 17.

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CHAP. IX.

Use 7. *Saints must be peaceable.*

Use 7. IMploy our utmost endeavours for the peace of this more then *Angelicall societie*. There is no jarring on the body betwixt fellow-members; no disagreement betweene braunches of the same tree. There should be none amongst brethren of the same family, and souldiers of the same band. And sure I am, as there is *unity in religion*, *Eph.* 4. 4, 5, 6. So there should be *sympathy in affection*, Rom. 12. 10, 15. 16. *Neither indeed can there be contrary judgements amongst us in whom there is one spirit*, saith S^t. *Cyprian*. Labour we therefore for that perfect peace (perfect in regard of its author, procurer, perswader, possessour, parts, continuance and reach) the royall prerogative of this heavenly company, promised by the Lord, *Isa.* 26. 3. Performed by Christs merits, perswaded by his Spirit, and preached by his Ministers. Wherby

Neq; enim poterat esse apud nos sensus diversus in quibus unus esset Spiritus. Cyp. ad Steph. de Martino Arelatense pag. 238.

Whereby we have peace with the bleſſed Trinity, *Rom.* 5. 1. glorious Angels: good men: our owne conſciences; yea with ſinne in regard of the ſtrength, though not the ſtaine: with Sathan in regard of his deadly blowes, although not his buffetings: with death in regard of the ſting, though not the ſtrokes: with the graue in regard of the chaines, though not the chops. Strive we therefore mightily for the peace of Sion, the communion of Saints. For thus doing we do no more then what is our duty; God commanding us by the mouth of the Pſalmiſt, *Pſal.* 122. *To pray for the peace of Ieruſalem.* By Saint *Paul*, to *pray for Kings that under them we may lead a peaceable life*, 1 *Tim.* 2. 2. Yea we being urged hereunto by the practiſe of Gods ſervants: *Peace be within thy wals*, was the Pſalmiſts prayer, *Pſal.* 122. 7. What though wicked wights by their impieties hinder their owne and others peace, there being *no peace to the wicked* as *ſaith my God*, *Iſa.* 57. 22. For *what peace ſo long as their wickedneſſe remaines*, 2 *Reg.* 9. 22. What though *Antichriſtian papiſme*, *un-chriſtian paganiſme*, and *falſe-chriſtian prophaneſſe* will admit of peace with none but ſuch as fit their own humor. So that whoſoever will have peace with them muſt looke for ſuch uſage as the travellers found at the hands of *Scyron* and *Procruſtes*, famous robbers in *Attica*: who by cutting ſhorter the taller, and ſtretching out the leſſer, brought all to an even length with their bed of braſſe. What though all peace and unity is not good: there being great peace betwixt the wicked, *Exod.* 32. 4. Betwixt *Herod* and *Pilate*. What though there may be diſcord in Gods Church aſwell as betweene the Apoſtle of the Iewes and Gentiles: betweene *Paul* and *Barnabas* for ſmall matters: aſwell as amongſt Primitive Chriſtians, whoſe diſſentions were ſuch, that Chriſtianity was publikely derided: and ſo great, that they condemned one another of hereſie? Yet I earneſtly deſire, that thoſe who are ſtrong would beare with the weake: that the weake would not contemne the ſtrong: yea, that all both ſtrong and weake would live in peace, we all having fellowſhip one with another. 1. In things ſimply good we muſt

have peace. 2. In things indifferent we ſhould have peace: theſe being neither good nor bad in their owne nature. They differ from neceſſaries diverſe wayes: *ſc.* 1. The leaſt omiſſion of a neceſſary good wounds the conſcience: ſo not of an indifferent. 2. In neceſſaries we may ſinne in the doing, not doing, and in the manner of doing. In indifferents onely in the manner, *e.g.* If without knowledge of its indifferency and uſe, *Rom.* 14. 14. If without faith, *Rom.* 14. 23. If we uſe them in hatred, and not in love. If we deſtroy our brother by our meate, &c. 3. We may yeeld to ſome things inconvenient for the peace of this ſociety, if we follow the advice of the *Trent Hiſtorian*, ſaying, *It is*, &c. Or of learned *Iunius* in his parallels where comparing *Gen.* 11. 11, 12. In which place there is no *Cainan* in the Originall (although the *Septuagints* have one) with *Luke* 3. 35, 36. In which Genealogy there is a *Cainan*, ſaith he allowes of the anſwer of *Beda*, who affirming that *Cainan* is neither in *Geneſis*, nor in the *Chronicles*, ſaith S^t. *Luke* tooke it from the *Septuagints*, yeelding to the received opinion amongſt the people, leſt by croſſing it he ſhould hinder the peace of the Church, and hazard Scriptures authority. Then he anſwereth diverſe objections. *ſc.* S^t. *Luke* knew it was falſe. *A.* Yet he knew it was ſuch a falſhood which did not hinder the truth of a Chriſtian faith, although of a particular Hiſtory. S^t. *Luke* hereby confirmes a fault. *A.* No, he doth not make a private errour publike, neither doth he nouriſh a private errour: he onely tolerates a publike errour to prevent a greater evill. What evill did he prevent hereby? *A.* Queſtioning the authority of Scriptures: troubling the building of the Church in her minority. This was worldly wiſdome. *A.* This was wiſdome of the Spirit. Then he concludes that the Seventy did evill in wronging Scripture, that the Evangeliſt did well. And addeth a prayer that God would grant unto men of God ſuch modeſty in enduring errours in others to their edifying and publike peace: ſo that they be ſuch which may be undergone with peace of conſcience. And me thinks our *Saviour Chriſts* paying of tribute, S^t. *Pauls* ſhaving of his head, and circumciſing of *Timothy*,

Parallel. 60. It is neceſſary ſomtimes to yeeld to the imperfections of others, and for pity to accommodate to that which in rigour is not due, yet in equity convenient. *Hiſtor. Trem. p. 62.*

Timothy, doe ſhew that even ſome inconveniences are to be tolerated for the peace of this Society.

CHAP. X.

Uſe 8. *Saints muſt forgive each other.*

Uſe 8. *Ignoſcas alijs multa nihil tibi Cleobul.* 46.

LAſtly, are we all of one ſo neare Society, then ought we to forgive each other. Should the foot kicke the oppoſite legge, that doth not repay like for like. If the tongue, lippe, or finger are bitten by the teeth, they ſeeke no revenge: When the feete by their ſlips throwe the body upon the ground, it onely grieves for ſuch failings, and all is well; *pardon many things to others, nothing to your ſelfe*, ſaith a heathen.

1. I intend no prejudice to the ſeate of juſtice, as if *Magiſtrates* might not puniſh offendors: For they may both puniſh, and forgive. They are Gods Miniſters, and being in his ſtead, they may, and muſt correct offendors. The offences which they puniſh, are not againſt them as private perſons, but the common-wealth: and Therefore they muſt inflict puniſhments.

2. Neither is it my purpoſe to hinder the courſe of juſtice, and law for the remedying of wrongs, and redeeming a mans right. It being poſſible for a man to ſue his brother at the law, and yet forgive. There is a forgiveneſſe of revenge, not requiting evill for evill; of private puniſhment, of judgement, a man judging an injury to be none of ſatisfaction. A man muſt forgive the revenge; and may pardon the offence, puniſhment, yet exact ſatisfaction by ſuing at the law: He having vſed all other lawfull meanes firſt, as helpe of brethren to arbitrate, &c. Not diſtruſting God, and depending upon the meanes. Retaining love to the party: Giving no offence to God, nor his glorious goſpell, 1. *Cor.* 6. 17. Not being contentious in ſuing for trifles.

3. Neither would I perſwade men that they can forgive ſinnes; God onely pardoning ſinne. Truely, he neither deceiving

ceiving nor being deceived. And properly hee taking away with the punishment the guilt. 1. *Ministers* have power to forgive onely ministerially, by declaring whose sinnes are forgiven, whose not. As the priests under the law cleansed the lepers, pronouncing the cleane to be cleane, not making him to be so; so Ministers of the Gospell have received power to remit where God remits, but no where else. 2. *Magistrates* have power to forgive, not sinne, but private injuries as private mens offences, in publique by mitigation of punishments. 3. *Private persons* have power to forgive the dammage arising from a sinfull act, not the act it selfe being onely against God, *Psal.* 51.3.4. *David sinned onely against God*, yet this sinfull act brought detriment to *Uriahs* bed, and life: pardon they may the guerdon but not the guilt; the annoyance, but not the offence. But my drift shall be to exhort all *goodfellowes* to forgive, and pardon the wrong done, like *Ioseph*, *Gen.* 50. 17. 21. The punishment due to that wrong, like *David*, 2. *Sam.* 19.32. The restitution and satisfaction of the creditor, (in some cases) the debtour, *Luke* 7.42. To put away all anger for the trespasse, like *Iepthah*, and *Mephibosheth*. Forgive therefore. 1. But *who must forgive?* All of this Society, all which looke for remission of sinnes, *Mar.* 11.25.26. 2. But *whom must we forgive?* Any one, enemies, persecutors, the obstinate, much more thy penitent brother. 3. But *when?* Whensoever, or as oft as you pray, 70. *times* 7. *times a day*, *sc.* 490. times in one day. 4. But *what must I forgive?* Any thing, *i.e.* any quarrell or grudge, &c. any injustice, or wrong, 1. *Cor.* 6.7. Any contumelious vsage, *Gen.* 50.15. Any losse, *Gen.* 31.39. Any defrauding, *Iames* 5. 4. 5. But *with what mind, with what affection?* Freely of our owne accord, fully remitting all, sincerely from the heart, *Mar.* 11.25. What though the malitious man hatch, and harbour within his bosome, *Envie*, the scumme of imperfections, *forbidden by God*, 1. *Pet.* 2.1. A *worke of Sathan*, *Gen.* 3.1. Of *the Gentiles*, *Rom.* 1.29. Of *darknesse*, *Rom.* 13.13. Of *the flesh*, *Gal.* 5.21. *Opposite to charity*, 1. *Cor.* 13.4. And *abdicated by holy men*, *Titus* 3.3. Let him feed, and

Αδικία not ανομία

κατα τινος.

οταν.

Τε

1 Αδικία.
2 Ὑβρις.
3 Ζηπία.
4 Αποσερπεις.

and foster this selfe-tormenting (envy (saith holy *Salvian*) doth onely persecute the author) viper by selfe-love, impatience, and selfe-conceitednesse: making himselfe a *foole*, *Pro.* 10. 18. An *unprofitable hearer*, 1 *Pet.* 2. 1. *Rotting his owne bones*, *Prov.* 14. 30. And *slaying himselfe*, *Iob.* 5. 2. Like the Mountaine *Ætna*, scorching himselfe with his owne flames. What though the *wrathfull* man fleshеth himselfe in bloudy and barbarous cruelties, acting that which is Sathans proper worke, doing contrary to *Gods nature*, he being mild and mercifull: *precept*, and *practice*.

Invidia sola authorem persequitur. Salv. de Gub. Dei, lib. 3. pag. 76.

What and if the furious irefull revenger proceed in his uncharitable and unwarrantable wayes, thereby exasperating to more hurt, doubling his owne griefe, losing tranquillity and peace of conscience, good will with men, and favour with God, by usurping his regall right, and robbing him of his authority. Yet let every member of this concrete communion freely, fully, soundly, and sincerely forgive each other.

Quid stulti proprium nisi posse & velle nocere. Bias 49.

To this end consider: The Divine precept of our great God, *Math.* 5. 39. His sacred practise. Gracious promise, *Math.* 6. 4. And dreadfull judgements against all such who will not forgive, *Mat.* 7. 1, 2. & 6. 15. *Iam.* 2. 13. Secondly, our owne proneſse to offend (*Gal.* 5. 17. *Our flesh lusting against the Spirit*) Either against the same person which we should forgive: some other: and God himselfe. But we offending would willingly have forgivenesse. Thirdly, that the person offending did it either ignorantly, unawares, by some inducements, or through the violence of some prevailing temptation. It was not the man therefore, but his weakenesse which did offend. Lastly, consider the commodious advantages we shall reape by forgiving are many and great. 1. We shall hereby become like to God, *Math.* 5. 44, 45. We shall gaine comfort, which while the boisterous surges of angry passions tempestuously trouble our cholericke nature, we are sensleſse of, yet afterwards we shall find to our more then ordinary consolation, witnesse 2 *Sam.* 25. 31. 33. We may with a hopefull assurance sue unto God for a full remission of all our enormities: and with a blessed confidence grasp, and hold

Mot. 1.

2.

3.

4.

hold fast a firme perſwaſion, that our ſinnes are done away, grounding upon Gods unchangeable promiſe, *Mat.* 6.14. By freely forgiving we ſhall make our foe our friend, *Rom.* 12. 20. *heape coales of fire on his head.* 1. He will repent, and embrace us friendly; or elſe if he continue in his malice, he ſhall be fired with his owne conſcience, and conſumed with the wrath of God. And hereby we are made fitter for all pious duties, 1 *Pet.* 3. 8. Say not therefore *I cannot forgive becauſe the matter is ſo great.* Thou haſt offended the Lord farre more, yet he is willing to forgive thee. *But he ought not to have dealt thus and thus with me.* Neither oughteſt thou to have wronged God. *But I meant him no harme.* Neither did the Lord thinke thee any harme, yet haſt thou offended him. *But thou art his ſuperiour.* God is thine. *He is thy inferiour.* Thou art Gods. *But thou careſt not for his favour, thou liveſt not by his friendſhip.* The Lord our God needs none of thy helpe, thou liveſt by him, not he by thee, yet he is willing to remit thee thine offences. Be not we rigorous for a *hundred pence*, leſt we be bound to pay upon paine of everlaſting damnation a *thouſand talents.* Let not us provoke the Lord to mete out to us condemnation by our not forgiving. Let not us ſend up *Uriahs* letter in our prayer, forgive not us becauſe we will not forgive. But let us freely forgive each other, ſeeing *we all have fellowſhip one with another.*

Ob. An. 1.

2.

3.

4.

5.

Math. 18.

Now before I enter upon the ſecond braunch of our Society, I intend to ſpeake ſomwhat of the word *Father*, not in the largeſt extent thereof, as how he is Father to all creatures, men, Angels, &c. But onely how is the Father of theſe *good-fellowes*: afterwards I purpoſe to ſhew how he and we have fellowſhip each with other.

OF

OF THE SOCIETIE OF THE SAINTS,

the second Booke.

CHAP. I.

GOD *is the Saints Father.*

THE LORD of heaven and earth is not onely Father to men, Angels, creatures, but also of all goodfellowes; or the Saints after a speciall manner [*with the Father*] *Iohn* 1. 12. *Rom.* 8. 14, 15. 1 *Thes.* 1. 1. And a cloud of witnesses of Scriptures testifie this truth. To the confirmation whereof I will use onely two Reasons, it being as apparant, and generally assented to, as that the Sunne doth shine at noone day. *Doct.* 2.

He who is Father to the Saints, any, some, or all those wayes whereby one man is father to another: he is the father of these goodfellowes. *Reason* 1.

But the Lord of heaven and earth is Father to the Saints, all, some, or most of those wayes whereby one man is father to another.

Therefore the Lord of heaven and earth is the Father of these goodfellowes.

He who is Father to the Saints in regard of direction, paternall procuration, instruction, imitation, image, and adoption, is Father to the Saints most of those wayes whereby one man is father to another.

But the Lord of heaven and earth is Father to the Saints in thoſe regards, *viz.*

1. Man is father unto man by *direction*, *Gen.* 45. 8. Thus God is Father to the Saints, *directing* them by his *Word*, which is a *light to their feet, and a lanterne to their paths.* And his Spirit leading them thereby, *Rom.* 8. 14. ſo that *they walk after the Spirit.*

2. Man by *paternall procuration* is father to man: thus *Iob was a father to the poore, Iob* 29. 16. And ſo is God a father of our ſociety, defending us from curſed calamities, plucking us out of the jawes of the Lion, and providing for us neceſſaries at the leaſt, ſo that we have ſufficient for our good, if not ſatiety to give us contentment.

3. Man is father to man in regard of *inſtruction* or doctrine. 1 *Cor.* 4. 15. *Gal.* 4. 19. Thus is God much more, pouring grace by his Spirit into the heart: for *Paul may plant, Apollo water*, but *God onely gives the increaſe.*

4. Man in regard of *invention* is father unto man; who in regard of imitation is his ſonne, *Gen.* 4. 20. *Iabal the father of ſuch as dwell in tents.* The *Divell thus is the father of all wicked ones, Ioh.* 8. 44. Thus is *Abraham father of all* godly perſons *who walke in the* holy *ſteps of Abraham, Rom.* 4. 12. Thus is *God our Father, we being followers of him as deare children, Math.* 5. 45. *Eph.* 5. 1.

5. Man is father to man in regard *of image*, *Gen.* 5. 3. *Some* images repreſent the ſhape, thus pictures are images of men. *Some* agree with the thing in nature, ſo children are images of fathers having the ſame ſpecificall eſſence. *Some* the very individuum. So Chriſt is onely the image of the Father. *Chriſt Ieſus* is onely the perfect and conſubſtantiall image of God, *Col.* 1. 15. *Heb.* 1. 3. The godly are the imperfect image of God, *Eph.* 4. 24. *Col.* 3. 10. We having a reſemblance of his nature, may be called his image: for although this is daily corrupted by ſinne, yet it is againe *renewed by Chriſt Ieſus, Col.* 3. 10.

6. Man is father to man in regard of *adoption*. *Moyſes* thus the ſonne of *Pharaohs daughter*. *Mordecai* thus a father to *Eſter*,

Ester, Est. 2.7. Thus is the Lord our Father, *Rom.* 8.14,15, 16. & 9.26. *Gal.* 3.26. & 4.5. &c. Therefore he is a Father to the Saints or these *goodfellowes* all or most of those wayes whereby man is father unto man.

He who performeth more freely and willingly then all other, all offices and duties of a father to these *goodfellowes*, must needs be their Father.

But the Lord of heaven and earth performeth more freely and willingly then all other fathers, all offices and duties of a father to these *goodfellowes*. Therefore he is their Father.

The latter proposition I thus prove.

He who doth beget, feed, cloth, correct, provide inheritance, and mariage for these *goodfellowes* more freely, &c. doth performe all offices and duties of a father, &c.

But the Lord of heaven and earth doth thus, *viz.* passing by temporall respects.

1. The Lord doth *beget* us spiritually *by his Word*, 1 Pet. 1. 23. *Raising us when we were dead in sinnes and trespasses*, *Eph.* 2. 1, 2. Therefore we are said to have *Gods seed abiding in us*, and to *be borne of God*, 1 *Ioh.* 3.9. The Lord begets.

2. Parents do not onely beget, but provide for the sustentation of their child begotten. Should parents forsake their children begotten and borne, birth which is the greatest good they receive in the world, would prove a great evill, yea such, that better were it not to be, then being to want meanes whereby this being may be preserved. The Lord in this respect is a Father feeding the soule he hath begotten so. That *were it possible* to extract the carefull providence of all the most tender parents under the Fabrick of the heavens, and replant it in one man: *were it possible* for this more then ordinary man to provide for his so tenderly affected children the greatest varieties of all mellifluous aliments that earth, aire, and water could affoord: *Could he* feed them, with the marrow, fatnesse, and quintessence of the most delicious cates of natures simples, or mixtures of skilfull artists: *could he* satisfie their thirst, and delight their appetites with the fained Nectars and Ambrosia's of those forged gods, yet all this, and Feeds.

a thousand times more (if so much could be) is as nothing in comparison of the Lords fatherly care in providing for his children. *What are these* in regard of his sacred *Word*, that sweet refreshing *milke*, 1 *Pet.* 2. 1. 2. Free from all mixture of errour, heresie, or tradition, therefore called *sincere*. That substantiall *bread* of the soule, preserving its life, health, and strength, *Iob* 23. 13. That purest *wheate*, *Ier.* 23. 28. That strong refreshing *meate*, Heb. 5. 13. *Sweeter then honey and the hony combe*, *Psal.* 19. 10. Those *green pastures and waters of comfort*, *Psalme* 23. 2. That heavenly refreshing *wine*, *Gan.* 2. 4. Which *Pellican calleth hony*, *milke*, *Nectar*, *Ambrosia*, *the food of justice and truth*, alwayes fatting the soules of the faithfull. *What are these* to the graces of Gods Spirit, that necessary *milke* to an heavenly life, *Isa.* 55. 1. And that sweet delightfull *wine?* What are these to that celestiall and spirituall *bread Christ Iesus which came downe from heaven*, *Iohn* 6. 50. That food truly effectuall to the faithfull soule, our blessed Saviour who is *meate indeed*, *Ioh.* 6. 55. That rejoycing wine the bloud of the immaculate Lambe slaine from the beginning, *Mat.* 26. 28.

In Ezek. 34 14.

3. Cloaths.

3. Parents also cloath their naked children; and in this respect the Lords care farre surpasseth all fathers, he clothing us with the *robes of Christ his righteousnesse*, *which is such a vesture* that who so wanteth, is farre more, (yea, without all comparison) polluted, subject to evill, and unlovely then any new borne babe, naked and unwasht, and in the bloud. *And of such worth* is this garment, that *were it possible*, the cunning of all skilfull Artists could concurre to the fashioning of some one garment made of the excellencies of silks, precious stones, resplendent pearles, and costly gold: *Could they convey* the quintessence of all odoriferous perfumes into the same. *Were it possible* to be clad more excellently then the Lillies of the field, farre surpassing *Salomon* in all his glory. *Yea*, *imagine* a man to be as richly trim'd as that glorious runner in the firmament comming out of his Tabernacle to run his race, *Psal.* 19. Or as that transcendent canopy of the heavens deckt with innumerable varieties of resplendent stars. Yet all these are as

nothing

nothing in comparison of the rich robes of Christs righteousnesse wherewith the Lord doth cloath his children. Which is a garment whereby the nakednesse of the soule is covered, 2. *Cor.* 5. 2, 3. *Rev.* 3. 18. is comforted, and kept warme, defended from the fiery darts of sinne, and Sathan, *Ephes.* 6. 11. deck'd, beautified, and adorned, *Isa.* 61. 10. This garment being pleasant, sweete, and dainty, *perfum'd with* odoriferous powders of *Mirrh, Aloes, and Cassia, Psal.* 45. 8. pretious and costly, *ver.* 9. resembled to the *gold of Ophir*: Curious and costly, compared to the *needle-worke* of a skilfull embroyderer, *ver.* 14. This garment ravishing the heart of Christ Iesus, *Cant.* 4. 9. *the smell of these ointments, farre surpassing the savour of all spices, ver.* 10. and the *smell of this garment being like that of Lebanon, ver.* 11.

4. Parents correct their children for their amendment: So the Lord *chasteneth* his Saints, *Heb.* 12. 7. yet in *love*, verse 6. *more tenderly then the fathers of our flesh, ver.* 9. and more profitably, *they* many times *for their pleasure*; *he to make us partaker of his holinesse, ver.* 10. to prevent sinne, 2 *Cor.* 12. to renue decaying grace, *Hos.* 5. 15. to weane from the world; and to trie our graces, yea and with such fatherly compassion, that he is grieved as it were when he smiles; *Oh Ierusalem, &c. Oh that there had been such an heart in my people, &c.* 4. Correct.

5. Parents provide inheritance for children. The Lords provident care in this, is imparaleld. For were it possible for a father to bequeath to his child *Europe, Asia, Affricke*, the *incognita meta*, and Antarticks portion. Could he leave him the full fruition of all the populous cities, fertile countries, earthly paradises, golden mines, yea all the wealth within the circle of the spherical Zones. Could he not onely wish for with *Alexander*, but also obtaine other worlds, as an immeasurable addition to his former inheritance; yet is there no more comparison betwixt this onely imagined soveraignty, and the reall inheritance of Gods children; then there is betwixt corruption, and incorruption; pollution, and perfit purity; lasting eternity, and a fading moment; heavenly treasure, and earthly trash, 1. *Pet.* 1. 4. *To an inheritance incorruptible,* 5. Inheritance.

tible, undefiled, that fadeth not away, reserved in the heavens.

6. Marriage.

6. Parents provide marriages for their children. Even so the Lord of heaven hath provided such an husbād for his children. That if all the renowned excellencies of all mankind, from *Adam* to the dreadfull day of judgement; and of all angelicall beings which are and have bene, were confer'd upon one man. *His* comely feature should be hatefull deformity; *his* amiable beauty loathsome ilfavourdnesse; *his* quick-witted understanding, blockish ignorance; *his* angelicall eloquence, rude barbarisme; and *his* other perfections meere frailties, in respect of those extraordinary transcendencies of Christ Iesus the husband of Gods children, *Rev.* 19. 7, 8, 9.

CHAP. II.

Duty. 1. *Saints must love God.*

Duty. 1.

Filius of ϑεός.

IF God be our father, we ought to *love* him. Not onely doth Religion command children to love their parents, but also nature it selfe requireth this duty: some therefore derive the word signifying a sonne, of a greeke word which signifieth a lover; And I verily thinke (this being so much talked off, and practised in conceipted ostentation) few which heare me this day, thinke, I need tell them they ought to love God, nor perswade them to put the same in practise. The simplest here present beeing ready to say: *though* they come to the Church for fashion sake, as their neighbours doe; *although* they are not very bookish; *although* they give little eare to the Word of God preached, yet they know as much as the best preacher can tell them: they knowing that they must *love God above all, and their neighbour as themselves, and this they doe, or else it is pittie they should live.* Loath I am to have you spend time to no purpose; much lesse at a Sermon, for if all words should be gracious, much more of a Minister, in publique to a congregation, as from God. And therefore

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did I not thinke it more then needfull to perſwade you to love God. *Did I not* heare painted ſepulchers, ſatanicall lyars, and other curſed impes of that damned Apoſtata ſay, they love God. *Did I* ſee him lou'd in deed, as well as in word, in truth, as in tongue, in practiſe, as in profeſſion; I would willingly have ſpent my paines about ſome filiall duty leſſe thought upon, then on this ſo much talked of, yet little practiſed. For if we but inquire at the oracle of this our father, we ſhall find recorded in indelible characters, that ſuch who truly love God, *Hate that which is evill*, Pſal.97.10. *Keepe Gods commandements*, *Exod.*20.6. *Ioh.* 15. 10. *ſc.* ſincerely although imperfectly deſiring, and endeavouring to performe things commanded. Behave themſelves conſcionably in their callings, *Ioh.* 21. 15. Conforme themſelves to God, 1. *Ioh.* 4. 17. being followers of him as deare children, Love not the world, 1. *Ioh.* 2.15. Love truely Gods children, 1. *Ioh.* 4.20. Often thinke upon God, as their chiefeſt treaſure, *Mat* 6.21. And love Chriſts appearing, or comming to judgement, 2. *Tim* 4.8. *Iam.*1.12. And then having ſurveyed with a carefull inquiſitive view the carriages and conditions of moſt men. I much feare after a diligent ſcrutiny. 1. We having compared *ſuch who* deteſt ſinne, becauſe its a breach of Gods law, and therefore eſchue, and flie from it, as from a ſerpent. *With thoſe* who thirſt after impiety, as greedily as the chaſed deare after the water brookes, or the gaping earth after the dew of heaven; and ſolace themſelues with as great delectation in filthineſſe, and ſuperfluity of naughtineſſe as *Leviathan* in the reſtleſſe Ocean. 2. *Such who* keepe Gods commandements with ſincerity of heart, they to the vtmoſt of their power leaving undone all evill forbidden; and doing all good duties commanded, not for any ſiniſter aime, or by-reſpect, but for the Lords ſake, becauſe he hath commanded theſe, and forbidden thoſe: and being univerſall in this their obedience, neither appliable like the ſtarre *Mercury* to every adjacent, nor the turning weathercocke, hurried about with every blaſt of contrary winde, remaining the ſame in all companies, places, and at all times, like

Signes 1. 2. 3. 4. 5. 6. 7. 8.

like the greene ivie, keeping the ſame colour in the ſharpeſt winter, that it hath in the pleaſant ſummer. *With thoſe* who no whit regard thoſe ſacred lawes written with the finger of the worlds creator: and *thoſe who* unequally and unjuſtly ſhare their obedience betwixt the Lord, and his grand enemie the devill; & *ſuch who* have their changeable ſuites ſometimes ſeeming to obſerve Gods commandements for ſiniſter reſpects, otherwhiles, namely in ſecret, and amidſt their villanous complices, no whit regarding thoſe divine, and more then angelicall direction. 3. Compare we *thoſe who* walke conſcionably in their callings, being carefull to have the ſoules of their children, and ſervants deck'd with the invaluable robes of Chriſts Righteouſneſſe; nouriſhed and ſtrengthened with the food of eternall life: With that *careleſſe company* which regard no more, ſo that they be of comely feature, neately trimd, finely fedde, of liberall education, and richly provided for: and *thoſe vileſt* of men who by their wicked examples ſtaine their pureſt times with the blackeſt dye of helliſh impieties, Sathans cogniſance, feeding their immortall ſoules with the damned art of ſwearing, lying, curſing, and ſuch like venome and poyſon of Aſpes. 4. *Thoſe who* conforme themſelves to the glorious example of our heavenly father, doing their vtmoſt devoir that they may be holy, pure, perfect, and mercifull as their father in heaven is. *With that* degenerating company of men which will doe the luſts of the divell. *Could* we ſegregate thoſe which are crucified to the world, and have it crucified to them; and although they love the good creatures and gifts of God, yet it is neither prepoſterouſly, irreligiouſly, nor unequally but in order, *ſc.* firſt God, then godlineſſe, then good men, enemies, then profit, then pleaſure. 6. *Thoſe whoſe* hearts are faſt glued to the Lord Iehouah, and his crownes of immortality as their only treaſure. 7. *Thoſe* who love with all entireneſſe of affection the ſonnes of God. And *Thoſe* who love the appearing of our bleſſed Saviour, having a comfortable aſſurance of his love, and a ſincere care to pleaſe him in all things. *From thoſe* which love the world ſervilely, ſenſually, prepoſterouſly

posterously, immoderatly, disorderly, and undiscreetly. *Those* whose chiefest treasure is on earth. *Those* who are inraged with implacable malice against the children of God and their sincerity. And *from such* who love the Lords appearing no more then villanous malefactours the comming of a just and righteous Judge. And it will manifestly appeare (I much feare) that few onely, love God (I speake comparatively) indeed and intruth, although all love him with the tongue and lips. Give me leave therefore to use these following motives to perswade you to love God.

The first drawne from God himselfe, and they are these. *Mot.* 1. The *Divine Precept* of our gracious God: he requires, wils, and commands us to love him, *Deut.* 6. 5. & 10. 12. *Thou shalt love the Lord thy God. The rich promises* of the Lord to all those who truly love him, *Exod.* 20. 6. *Shew mercie unto thousands*, &c. Psal. 145. 20. *The Lord preserveth*, &c. *His proneneſſe* to heare our prayers, *Psal.* 116. 2. He bids us *aske*, and we *shall have*, *seeke* and we *shall find*, *knocke*, and it *shall be opened* unto us, *Math.* 7. 7. Yea, he oftentimes prevents us, graunting before we desire. *His practice* proceeding from love. Do not Heathen, Publicans, yea savage beasts love those which love them, and shall not we love him? *What creature* in whom is the breath of life, but it may perceive Gods love to it in its creation, preservation, gubernation, direction, and continually receiving good things from him, *Psal.* 145. 16? All the severall sorts of blessings, the multitude, measure, and continuance of the same comming from his love, *Psal.* 68. 19. *He daily loading us with his benefits. What godly man* but may discerne his unspeakable love to him in his onely Sonne, *Ioh.* 3. 16. to die for him, when an enemy, *Rom.* 5. 8. To raise when dead in trespasses, *Eph.* 2. 5. In chusing and taking him to be his sonne when he was the child of the Divell, and that *not* because he wanted children, he having a naturall Sonne Iesus Christ the righteous: *Nor* because he needed an heire, he living and raigning for ever: *Neither* because his naturall Sonne is unfit to inherit, he being as fit as his Father. *But* onely because he loved him. *No love* like the love

Why God adopted us.

No love like Gods

love of God to us wards; *his thoughts* are thoughts of love, *Ier.*29.11. His affections are affections of love, *Ier.*31.3. *His words* are words of love, *Ier.*2.2. And *his deeds* are correspondent, *Deut.*32.10. *No love* so great as the love of God to his children. *Not* of carefull fathers. *Mat.*7. 11. *How much more your Father. Not* of tender compassionate mothers, *Isa.* 49.15. *Yet will not I.* He loving them *Greatly*, Eph.2.4. *Tenderly*, Zach.2.8. *Everlastingly*, Ier.31.3.4. *Freely*, without any desert on our parts: which is evident if we consider his love to us, and ours to him. 1. *He loved* us when we *were not*, *Eph.*1.4.5.9.11. When we *were naught*, *Eph.* 2.2.5. When we *were enemies*, Rom. 5.8. *Before we loved him*, 1 *Ioh.*4. 10.

Our love to God.

19. And secondly, Our love to him is lacking and *defective*, 1 Cor.13.11. *Defiled*, *Isa.* 64. 6. Ours is *due debt*, *Luke* 17. 10. And *unequall* to Gods love, *Eph.*3.18,19. And lastly, the goodnesse of God, he being worthy our love before, and above al other things. Of necessity we must love somthing, and there is nothing in the world so worthy of our love as God is. For who and what is there in the wide world *able to doe* us that good the Lord doth? Able to ravish our hearts with such delight? *So regardfull* of our love as the Lord is? *To which* we are so indebted as unto God: *Wherein* can we find such delight and comfort as in the love of God? Reason thus with thy selfe O man, and say, Shall the Lord of heaven and earth *enjoyne* me by his authority, then which none more Soveraigne? *Wooe and allure* me by his promises, then which none more ample? To love himself, a friend, a father; yea, such whose ears are open to hear our prayers, loving us beyond comparison &, himself the only object of all love, & shal not I love him?

2. The second motive drawne from love it selfe. 1. Great and many are the profitable advantages all such have which love God. *They shall be as the Sunne when*, &c. Iudg. 5. 31. *They shall have great peace*, Psal. 119. 165. *They are preserved by God*, Psal. 145. 20. *They are beloved of God and Christ*, *Ioh.*14. 21, 23. They shall *have grace*, *Eph.*6. 24. And a *crowne of glory*, *Iam.*1.12. 2. True love to God hath extraordinary good-effects. 1. *Much* may the prying eye of man

behold,

behold, *more* may his ſearching eare heare, *but* his inquiſitive heart *delves* into the heart and bowels of the earth, *dives* below the floting reſtleſſe waves of the raging Ocean, *mounts* up aloft by tranſcendent ſpeculations, peeping beyond thoſe ſtarry bodies. So that he can talke of the earths center and circumference; of the number, greatneſſe, and dignities of thoſe heavenly lights. Yet this *eye hath never ſeene, eare heard, neither hath it entred into the heart of man to conceive the things which God hath prepared for thoſe that love him*, 1 Cor 2. 9. 2. *Such* is the variable condition of mankind, that he continueth not long in one ſtay: joyes and griefes ſucceſſively accompanying each other as day & night. In this intermingled intercourſe of ſuch contrarieties what can poſſibly produce better effects then love to God? This making *all things worke together for the beſt*, *Rom.* 8. 28. Do we deſire to have the ſucceſſefull proceedings of all things? Would we have the fiery dreadfull aſſaults of that old Serpent, the truculent and villanous behaviour of that viperine brood. *e. g.* Their fabulous lyes and falſehoods, their tongue-killing ſlaunders, and backbitings: their ſcurrulous ſatyricall ſcoffings, and their utmoſt rage flowing from their malicious envenomed hearts? In a word, would we have all things, both ſinnes, and ſufferings, our owne and others turned by Gods providence to our good? The way to accompliſh our deſires is truly to love God, *Rom.* 8. 28. 3. *Conſider* the perillous condition of ſuch who love not God, *Exod.* 20. 5. *Viſiting the iniquity of them that hate me.* Deut. 7. 10. *Repayeth them that hate him*, &c. 1 Cor. 1. 6. 22. *If any man love not the Lord Ieſus, let him be Anathema, Maranatha. Wouldſt* thou not therefore have the Lord viſit, *i. e.* fulfill his threatned judgements upon thee and thy poſteritie? *Wouldſt* not thou have him repay, *i.* mete out to thee as he doth to ſinners their owne meaſure (to repay, being to pay backe, or to pay a man with his owne mony *Wouldſt* not thou be *Anathema, Maranatha*, accurſed for ever and a day, or with eternall execration: be perſwaded truly and practically to love God. 4. *The perfection* of true love to God ſhould animate us to put the ſame in practice.

Ἀνάθεμα accurſed Rom. 9. 3. Gal. 1. 8. 1 Cor. 12. 3 μαραναθα conſiſts of two Syriack words: מרן *Dominus noſter* אתא *venit. Condemnatus donec Dominus venit.* Aug. Ep. 87. *Sic deſignatur ſortis extremi Anathemati.* Beza, 1 Cor. 16. 22.

practice. Love to God is called the *first commandement*, becauſe it is firſt to be done, we muſt preferre the love and glory of God, before the love and ſafety of men and creatures. And the *great commandement*, it concerning a great perſon, being of great weight and importance, requiring great knowledge to underſtand it, and being very difficult to obſerve.

3. Do we as we would be done unto? *We* our ſelves earneſtly deſire the love of our children. We thinke our ſelves extraordinarily wrong'd if we want their love. And what reſpect have we to their greateſt obedience if it proceed not out of love? Go therefore, and do we likewiſe in loving God our heavenly Father. Secondly, *we* except we are ſtocks and ſtones, uncapable of ſenſe, or bruit beaſts, devoid of underdanding, deſire extraordinarily the love of God our Father: without which better had it beene not to have being, or if any, the ſubſiſtance of ſome baſer creature. Inſtance we in what we can. *Be* it for proportion ilfavoured beyond all imagination, *be* it more peſtiferous then the eye-ſlaying Baſilisk, and hideous Gorgon. *Let it* have all the concurring ingredients of miſery and contempt, being the ſubject of extreame wretchedneſſe, and an object of hatred to men and other creatures. *Yet* man not beloved of God is beyond all compariſon more wretched, death being a period to its calamities, and an entrance to the others unſufferable, and never ending torments. *But* let a man be beloved of God, although he be table talke for hypocriticall mockers at feaſts: a by-word to men viler then the earth, the drunkards ſong, and trampled under foot by every ſtigmaticall varlot, yet is he as honourable as an heire of heaven, a member of Chriſt, and a child of God. Do we then (as we do if we are in our right wits) deſire God to love us, and ſhall not we love him againe? Reaſon therefore thus with thy ſelfe O man. Are there ſo many profitable advantages accomodating true love to God, and ſhall I neglect them? *Hath* true love to God ſuch beneficiall effects, and wilt thou deſpiſe them? *The* want thereof ſuch dangerous execrations, and wilt thou incurre them? *Is love* to God that great and firſt commandement, and wilt thou tranſgreſſe it?

it? *Dost* thou thinke to have the love of God (without which thou art most miserable) and thou not loving him? *Is it* fit for children not to love their father? No no, if other men will hate, yet I am resolved henceforth to love God. Yea, and expresse the same by hating what is evill. Obedience to Gods commandements. A conscionable discharge of the duties of my calling. Conformity to God. Not loving the world. Entirely loving the Saints. Often thinking on God as my chiefest treasure. And loving the comming of Christ to judgement?

CHAP. III.

Duty 2. Saints must shunne sinne.

IS God our Father? Then ought we to consider advisedly of our noble parentage, and with all circumspect consideration take heed we disgrace it not, nor distaine our Fathers houshold. And imploy our endeavours to the utmost to honour and glorifie our Father, and grace his faithfull family by our vertuous conversations. It is not seemly for a Kings son to defile himselfe with contaminating dung, and such like sordid filth; it's not for them to consort with fellowes of base, inordinate, and immorigerous ranks. How much more unfit is it for Gods sonnes (children to a King truly, really, whose kingdome is of such large extension, that heaven, hell, earth, and all places are within his royall government: and of such commanding power, that all created beings, whether ruling Kings or potent Emperours, whether Cœlestiall Angels or infernall Divels, stand his subjects to do him homage, and that not for a moment, or some small time of continuance, but through all eternity) to pollute themselves with sinne, and impiety more loathsome then any thing whatsoever. *e.g. Be it* that a man from top to toe is soyled with the most noysome excrements that are imaginable to be upon the face of the earth: yet with a small quantity of water, and a little industry of man it's easy to have him cleansed. *Suppose* a man to be as it *Duty 2.*

were clad with boyles and botches from the ſole of the foot to the crowne of the head; yet it is poſſible that good diet, wholſome ayre, the helpe of skilfull Phiſitians ſhould reſtore him to perfect ſanity. *But* all the water in *Abana, Parphar, Iordan*, nor the whole Ocean is of force to waſh off, nor the moſt excellent diet, wholſome ayre, drugges and pearles of price, hornes of Vnicornes, ſtones of Bezar ordered by the exacteſt skill of men and Angels is availeable to purge away ſinne. It is onely *the blood of Chriſt* which *cleanſeth from ſin*, 1 *Ioh.*1.7. *What* made thoſe forlorne Apoſtate fiends of glorious Angels to become damned Divels, deteſted of God, Angels, and men? Sure I am, not their Creation, it being excellent, but their depravation, their ſinne. Whence is it that the Lord doth hate his owne Ordinances, New Moones, Sabbaths, and prayers, Iſa.1.15? *What* occaſioneth the Lord to turne a fruitfull land into barrenneſſe, ſave the iniquity of thoſe that dwell therein, *Pſal.* 107.37. Why did the Lord drowne the whole world with an overflowing deluge, overturne thoſe pleaſant and fertile cities (*even as the Garden of God, Gen.*13.10.) with fire and brimſtone, ſave onely becauſe of their ſinnes? By which particulars it is moſt perſpicuous, that nothing whatſoever ſo filthily polluteth as ſinne: and therefore ſuch perſons whoſe father is the great King, ought not to pollute themſelves therewith. What els meane thoſe Scriptures, 2 *Tim.*2.19. *Let every one who names the name of Chriſt depart from iniquity.* 1 Ioh. 3.8. *He who commits ſinne is of the Divell.* Ver. 9. *Whoſoever is borne of God ſinneth not.* And againe, *Hee cannot ſinne becauſe hee is borne of God.* 1 Ioh. 2.1. *Theſe things have I written that you ſinne not.*

1. Miſtake me not I pray. I intend not the leaſt allowance of *Donatiſts, Pelagians, Catharists*, and *Familiſts*, who glory of perfect purity, yea, to be as pure as Chriſt in heaven: of freedome from all ſinne, the Scriptures telling me, that *in many things we offend all, Iam.*3.2. I ſeeing the Publican whoſe prayer was accepted, ſaying, *God be mercifull to me a ſinner, Luke* 18.13. Saint *Paul* complaining to be *of ſinners the chiefe*,

chiefe, 1 Tim. 1. 15. And our Saviours owne Apostles commanded to pray *forgive us our trespasses*: not for modesty sake, as *Pellagians* affirme: but of consciousnesse of humane frailty, as saith Saint *Hierome*. He who commanded to *sinne no more*, *Ioh.* 5. 14. Commanded also to pray daily for forgivenesse. He who said, *whosoever is borne of God sinneth not*, 1 *Ioh.* 3. 6. Said also, *If we say we have no sinne we deceive our selves, and the truth is not in us*, 1 Ioh. 1. 8. *We make God a lyar, and his word is not in us, verse* 10. Although we know *God heareth not sinners*, *Ioh.* 9. 31. Yet we know also that *Christ came to call sinners to repentance*. The same God who directed *Balaams* tongue to say *God hath beheld no iniquity in Iacob, nor seene perverseneſſe in Israel*; *Num.* 23. 21. Directed the tongue of *Moyses* the man of God to say, *Thou setteſt our sins before thee, our secret sinnes in the light of thy countenance*, *Psal.* 90. 8. What then? is there contradiction in the Scripture? No such matter: both the one and the other are the undeniable sacred truths of God. *God seeth no sinne in his people*, *&c.* with a revenging eye, as to condemne his people for their sinnes. That mandate *sinne no more*, is a comparative speech, whereby the cured is exhorted to strive that his sinnes be not such, nor so many as they had beene, but that their force might be weakned, their number lessened, and occasions avoided. *God heareth not sinners*, *i.* such who make a trade of sinning, suffering it to raigne and rage in them. *Whosoever is borne of God sinneth not, cannot sinne*: *He doth not sinne*, *i.* not cherish it, and suffer it to raigne, but endeavoureth to cleanse himselfe from sinne, following holinesse of life. *He cannot sin*, *i.* unto death, as he is borne of God, as he hath Gods Spirit, and graces, although as he is man, as he is flesh he doth: He cannot indeavour to sinne, &c.

2 Neither intend I the least justifying of such abominable hypocrites (painted pollution covered with pretended religion is worthy double punishment, yea double damnation) which living in loathsome impieties, boastingly reject their neighbours, with stand by thy selfe, come not neare to me, for *I am holier then thou*, Isa. 65. 5. *I am not as other men are*, &c.

&c. Luke 18.11. *I fast, pay tithes*, although they *omitted the weightier matters of the Law, judgement, mercy, and faith*, Mat. 23.23. *within full of extortion and excesse*, 25. of *hypocrisie*, and *iniquity*, 28. *These righteous persons Christ came not to call*, Math. 9 13. *These being a generation which are cleane in their owne eyes, and yet is not washed from their filthinesse*, *Prov.* 30. 12. I leave such dotages as the proper characters of *spirituall fooles*, whose wayes (though naught) are righteous in their owne eyes, and yet are not washed from their filthinesse, *Pro.* 30.12. Of *unsanctified persons*, *Prov.* 30.13. Of *Lewd companions*, *Isaiah* 65. 3,4. Of *formall Christians*, *Math.* 7.22. Of *Civill honest men*, *Math.* 19.20. and of *proud Pharisees*, *Luk.* 18.11. Which were a people eagerly thirsting after vaine-glorious ostentation, doing all to be seene of men: the greatest enemies (as it's ever the property of outside Christians) to Christ and his Disciples: the most dogged censurers of mens actions better then themselves causelessely. A lively picture of whom we shall find pourtrayd in *most ignorant* sots, goodfellow-drunkards (Papists, hypocrites, familists) and meere civill honest men: whose actions (although in many particulars they come short of those painted sepulchres) run parallel with theirs, *Math.* 6. The Pharisee gave, prayed, fasted to be seene of men, *Math.* 19.20. *Luke* 18.11. And boasts of exact obedience. Vpon which ground I suppose every one of indifferent understanding will ingeniously confesse that these forenamed who seldome give except vainegloriously to some clamorous beggers, seldome or never pray in secret, or in their families, onely in publique to be seene of men. By consequence avouch themselves to keepe the Law of God perfectly: for although they are sinners as they say, yet they have kept the 1, 2,3,4 commandement, &c. *And not in those* who are called Puritanes by worldlings, because they will not be prophane, 1 *Pet.* 4.4. Because they endeavour in all things to live honestly, and to keepe a good conscience. These (not onely giving sometimes in the view of others) carefully relieving the distressed members of Christ in secret: praying conscionably, and constantly to their father in

in secret: and although they justifie themselves in regard of some speciall kind of sinne onely, or some degree, or some circumstance, as *David* cleares himselfe, *Psal.* 7. & 27. And Saint *Paul* himselfe from soule-murther, *Acts* 20. 26. Yet in regard of their common corruptions, and particular frailties condemne themselves more deeply then any others, *Psal.* 51. *Rom.* 7. 16. 1 *Tim.* 1. 15.

But sith it is evident without contradiction, that not onely all men, but also all regenerate persons who are borne of God are sinners, and yet such are exhorted not to sinne, yea are said not to sinne, 1 *Ioh.* 3. 9. Give me leave briefly to point at (under correction of the learned) the differences betwixt Gods children, and wicked men: and then to perswade all such who professe themselves the children of this Father (although they cannot but sinne) not so to sinne as wicked and ungodly ones do, which is the second Vse of this Point.

Differen. 1. Godly shunne secret sinnes.

The godly man imployes his utmost endeavours to shun envy and anger aswell as murther, lust as adultery, infidelity, hypocrisie, pride, earthly-mindednesse, and all secret and hidden sinnes aswell as outward impieties. He desiring to approve his heart unto God. He well considering, 1. That the secrets of the heart are as transparent to the omniscient thought-searching *Iehovah*, as the most audible words, and publique actions. 2. That God will judge for secret sinnes aswell as for outward, *Rom.* 2. 16. The wicked man so be, he can demeane himselfe so smoothly and plausibly that man cannot accuse him of outward villany: thinkes all is well, although his heart is farc't brim full of privy pride, secret hypocrisie, shamefull ignorance, wanton obscœnities, base earthly-mindednesse, canckred envy, unadvised anger, &c. Deeming either his thoughts to be free, or doing all to be seen of men.

2.

Small sinnes.

The Godly man (albeit he may fall into some grosser impiety) doth carefully eschew, and with as much loathing detestation, the smallest sinnes as those of the grosser order, and that, 1. Because he knoweth that the smallest is sinne. 2. Committed against an infinite God. 3. A trespasse against

the most holy Law. 4. Able to deprive of the greatest good, *sc.* Gods favour. 5. Able to bring the greatest misery. 6. Not washed away with any thing save the invaluable price of the bloud of the immaculate Lambe Christ Iesus. The wicked man makes of mountaines molehils, makes no scruple of petty oathes, Racha, foole, wanton dalliance, merry and officious lyes, hurtfull jests, &c. Yea, he is ready not onely to extenuate, but to plead that they are small. Wheras *no sinne is small* compared with the Law, the punishment, person offended, and price of redemption.

3. Beginnings of sin. The child of God doth not onely take heed of the top, and height of sinne, but of the first and least degree of sinne. He advisedly considering the insinuating, spreading, and incroching nature of sinne, one drawing on another: he therefore diligently withstands the first degree, he crusheth the egge lest it prove a Serpent, quencheth the sparkles, least they fire all, *Iam.* 1. 19. The wicked no whit regardeth concupiscence, the root and beginning of sinne, but deales with it as *Milo* with his calfe, carried it a calfe, and an oxe likewise: custome comes upon him which hardeneth his heart, *Ier.* 13.

4. They sinne unwillingly. The godly man sinneth not with full consent of heart, *The Spirit strives against the flesh*, *Gal.* 5. 17. His sinne is as bitter and burdensome to him as *death*, *Rom.* 7. 24. Yea, he is so irked with the remainder of old *Adam*, and with his particular slips and wants in well-doing, that he lamentably complaines, *O wretched man*, *ver.* 24. Not despairing of salvation, as the next words and last verses of the next Chapter declare, but bewailing his present miserable condition so subject to sinne, as one groaning under a heavy burden. And therefore doth earnestly strive against the sinne and temptation, fighting the spirituall warfare, with the two edged sword of the Word, and ardent prayer.

The wicked sinneth with unanimous consent of heart and mind, rusheth headlong into it as the enraged horse into the battell, drawes iniquity with cords of vanity, *Isa.* 5. 18. Drinks it downe with as thirsting appetite, and delighting pleasantnesse as fishes do water. And therefore (although he is oft

times

times curbed by the feare of punishment, and dread of shame (whereas the rich furniture of Gods peerlesse graces, his entire love to God, tenderneſſe of conſcience reſtraines the good) from many foule enormites) ſeeketh diligently occaſion to commit ſinne, and rejoyceth greatly, finding opportunity thereunto.

5. By ſinning, learne more carefully to avoid ſin.

The oftner a Godly man ſinneth (although his vſe is not to ſinne willingly, neither doth oft fall into the ſame ſinne) the greater is his ſorrow; Contrition, humiliation, ſtrife, &c. Witneſſe *David*, *Peter*, and the *inceſtuous perſon*. A good traveller minding his way, is made more watchfull of his footſteps by his many ſlips, and fallings. An approved ſouldier diſdaining baſe cowardiſe, and miſerable ſlavery; and thirſting after wiſhed conqueſt, doth rouſe up, and vivifie his diſmayed ſpirits with addition of new ſupplies of vigour: guardeth himſelfe with more heedfull watchfulneſſe; buckles his neglected armour faſter to his body; yea doubles his diligence in all particulars after the receipt of ſome ſhamefull foiles from the hand of his formidable foe. The wicked is more obdurate by often ſinning; growes worſe, and worſe: ſeekes it more greedily every day then other, *Prov.* 23. His *cuſtome in ſinning takes away the ſenſe of ſin*: his ordinary feeding upon thoſe grapes of gall, and ſwallowing downe ſuch deadly poyſon, makes it as welcome to his appetite as his daily repaſt, and as luſcious to his palate as the ſweeteſt *Ambroſia*: his long grounded acquaintance with thoſe helliſh brats, links him with ſuch indeerd intimateneſſe to thoſe infernall fiends, that its as poſſible to unſpotte the party-coloured Leopard, and whiten the tawny Negro, as to diſjoyne his faſt glued affections by accuſtoming to doe evill from his ſinne, *Ier.* 13. 23.

6. Riſeth by repentance.

The godly man adviſedly conſidering what he hath done after falling into ſinne, *flyes* with all ſpeed to the *Lord Ieſus*, his ſoules phyſitian; uncovers his wound to the bottome, humbly *ſuing* to have his ſicke ſoule bathed in, and balmed with the bloud of the Lambe. *Hee* fals downe at the throne of grace, accuſing, judging, condemning himſelfe, and ſending

forth flouds of teares from his wounded heart, or grieving that he can grieve no more for his shamefull faylings. *He* beggeth pardon for his iniquity with as much earnestnes as a condemned malefactor: *He* loaths his sin now more then ever, for disquietting his soule, and hindering his peace with his God. *He* becomes more nobly resolute against sin, and its deviliſh occasions then he was before, so raising himself by true repentance. The wicked although sometimes consideration of the righteous judge, the dreadfull day of judgement, & those unutterable torments prepared for the damned, works in them some melancholy fits of dumpiſhnes, yet they never rise by true repentance: for *eyther* they are sick not perceiving it, rushing upon the wrath of God like blind *Balaã*: *or* although they leave some evil waies, they take other as bad, only exchanging sin for sin: *or* if they do confes their sins, its not intire & universal; wanting either sorrowfull contrition, or true faith, or a godly purpos'd resolution to joyne with confession, the confusion of their sins.

M. Yates, 16. ad cas. pag 97.

Thus I hope it is as cleare as the shining of the sunne in a summers day: that although all men are sinners; yet there are apparent differences betwixt the good and bad in sinning. A good divine saith well: *Their sinnes are not the same in purpose, which may be the same in performance.* Is there not great disagreement twixt grieving Gods spirit, and despighting the same? Is there not great difference betwixt touching sinne, and tumbling in it? sipping of it, and swallowing it up? twixt suddaine fallings into sinne, and carelesly lying in it? sure I am there is a manifest dissimilitude betweene a mad mans, drunkards, and swines willing, greedy and delightfull wallowing in the myre, and the falling of a man in his right wits. And I verily thinke all men will acknowledge, that its one thing to pursue with all greedinesse and overtake sinne: another to flee amaine from it, as from a serpent, and unwillingly be overtaken. 1. Let all such who hate to be reformed animate themselves, and encourage others to persist in all dissolute and disorbitant courses. Because the boundlesse sea of Gods mercy is bottomelesse and infinite; little considering, that although [a] *Gods mercie is everlasting.* [b] *Great.* [c] *Free.* [d] *Sweet:*

a Psal. 103. 17.
b Exod. 20. 6.
c Exod. 33. 19.

[d] *Sweet*: yet it is appropriated only to such who [e] *observe God's commandements.* [f] *Love God.* [g] *Keepe his Covenant.* [h] *Confesse, and forsake their sins.* [i] *Returne to God.* [k] *Hate evill, do good, establish judgement, &c.* [l] *and such who are new creatures.* And not to such who make it a packhorse to cary their hellish enormities. Or 2. Because they may repent at the last aswell as the penitent theefe upon the Crosse, & many other of their own fraternity, who although they ran riot with them in their prosperity, yet dyed like lambes calling upon God. Little considering that they (for ought I know) might aswel *neglect* al means to provide food, and raiment, because God fed, & cloathed the Israelites; his ancient people in a barren wildernesse so many yeares miraculously. *Smite* their dumbe beasts to make them speake, because God once did wondrously open the mouth of *Balaams* Asse to reprove the madnesse of the Prophet. *Cast away* all care, and expect flesh, and bread to be brought from heaven extraordinarily by ravens, because *Eliah* was once so strangely preserved. *Presume* to live forty daies without bread, or water, because *Moses* and *Eliah* fasted so miraculously: As well as thinke to repent at their last gaspe, because once one thiefe did so miraculously. And as for the repentance of their owne boone companions, its probable that it is not sound but counterfet: For can we imagine that those who will not heare *Moses*, and the *Prophets*, so as to be drawne to repentance, and amendment (it being the meanes the Lord hath sanctified to mans conversion) will be drawne to sound and sincere repentance, and a through reformation of their lives by a fit of sicknesse? *And* doth not daily experience demonstrate to the eyes of all such who will open them to the truth, that such people if God spareth them vsually like *Pharoah* and *Ieroboam*, runne greedily with the dogge to their old vomit? A learned Knight saith, *What shall we call a mocking of God, if those doe not mocke him, that thinke it inough for God to aske him forgivenesse at leisure, with the last drawing of a malitious breath? these finde out a new God, make one, a leaden one, like Lewis the* 11, *&c.* Afterwards he saith, *Let us not flatter our immortall soules, for to neglect God all our lives, and know*

d Psal. 109. 2.
e Deut. 5. 10.
f Deut. 5. 3.
g Psal. 103. 18.
h Prov. 28. 13.
i Ier. 3. 12.
k Amos 5. 15.
l Gal. 6. 15. 16.

Ficta citò ad naturam rediérim suam. Simulata non diu durant. pub. pag. 64.

Sir Walter Raleigh in his Epistle.

1. Booke, 2 Chap 3. Sect. pag. 28.

that we neglect him, casting our hopes upon the peace we trust to make at parting, is no other then a rebellious presumption, and a contemptuous laughing to scorne, and deriding of God, his lawes, and precepts. That learned Prelate, *Bishop Usher*, cites Saint *Augustine*, thus speaking; *If any one being in the last extremity of his sicknesse, is willing to receive pennance, and doth receive it, and presently is reconciled, and departeth hence. I confesse unto you, we do not denie vnto him that which he asketh, but we doe not presume that he goeth well from hence. I doe not presume: I deceive you not. I doe not presume, he who putteth off his repentance till the last, and is reconciled: whether he goeth hence secure, I am not secure, pennance I can give him, security I cannot give him. Doe I say he shall be damned? I say not so; but doe I say also he shall be freed? no: Whatdost thou then say unto me? I know not, I presume not, I promise not. Wilt thou free thy selfe of the doubt? Wilt thou escape that which is uncertaine? Doe thy pennance while thou art in health. The pennance which is asked for by the infirme, is infirme. The pennance which is asked for onely by him which is a dying, I feare least it also die.* Agreeable whereunto is the saying of Mr. *Dike, repentance at death is seldome sound*; and Saint *Chrysostome* doth rhetorically reprove such protracting procrastinatours. *But thou saist, God hath granted to many space to repent of their sins in old age: Art thou sure God will grant the same to thee? Thou saist peradventure he wil: what saist thou peradventure, & sometimes and oftentimes, bethinke thy selfe that the businesse thou hast in hand concernes thy soule. Therefore suppose the contrary, and thinke with thy selfe, what if God should not grant me? When thou goest to warre thou dost not say I need not make any will, peradventure I shall returne againe, &c.* 3. Let them lull themselves asleepe in the pleasant cradle of security, promising to themselves those heavenly habitations assoone, or before the best of the preciser sort. For what and if they have their faults, *so had* all the glorified Saints when they breathed in this sublunary world, *and so* they hope the most refined of them have (Although thus doing they without any dissembling, shew themselves to be a serpentine seede, feeding onely upon the

Answer to a popish Iesuite, pag. 158.

Dike of Rep. pag. 186.

At inquis multis Deus in extrema quoque senectute peccata sua confitendi spacium concessit? quid tum? an tibi quoque concedet? Concedet fortasse inquis? quid ais fortasse, & interdum & sæpe? in mentem tibi veniat te de anima tua consilium inire, contrarium etiam pone, tecumq; ita reputa ac dic, quid autem si non cōcesserit? enim vero cum ad bellum proficisceris, non dicis minime necesse est testamentum concedere: fortasse revertor, &c. Chrys. Tom. 4. Hom. 22. in 2. Cor. 10 p. 736.

the drossy dusty part of the fruitfull earth wholly slighting, and neglecting the many fragrant flowers, pleasant plants, and nourishing fruits: and spider-like, sucking onely poyson from the sweetest flowers in Gods garden.) Whereas had they but halfe an eye truly open, they might as clearely perceive as they see the most glistering starres in a faire night, shining in the open firmament. That the sinnes of Gods children are not recorded for incouragement to sinne, but to terrifie from sinning: for *let* any man behold how they smarted, as well as how they sinned. Looke upon *Noah*, derided of his wretched sonne, cursing his posterity: *Moses* and *Aaron* denyed entrance into *Canaan*: *Sampson* slavishly grinding in the mill. *Davids* child dying, his sonne climbing into his bed, driving him from his regall governement. *Let him* consider the hardnesse of recovering their former peace, joy, &c. *How* oft they watered their couch with their teares: *how* bitterly they wept: *how* long they lay groaning, and crying, *create in me a new heart, &c. Psal.* 51. And I thinke hee will not (except he be possest with a more braine-sick phrensie, then a madded Bedlam willingly wound himselfe, because such and such being wounded, obtained perfect recovery, the wound being so tart, and smarting, and the cure so difficult; but rather conclude: If the devill hath foyled such tall Cedars, and valiant champions, then I so weake, so fraile, have need with all circumspect watchfulnesse to shunne idlenesse *Davids* wounder: take heed of wine overcomming righteous *Noah*, strive against presumption occasioning *Peter* so oft with such fearefull imprecations to deny his master: yet let every one who hath the seed of Gods spirit abiding in him, take heed that he doth not sin in the *Scripture* phrase, *se.* so as to commit sinne, wittingly, willingly, unrepentantly. To this end let him advisedly consider.

1. That sinne is the onely thing which his heavenly father hath forbidden him: will not *Ioseph* meddle with his masters wife, because she was the onely thing in his masters house, he was not to meddle withall: and wilt thou shew thy selfe so unthankfull to a father so liberall, and bountifull to thee, as *Diss.* 1.

to

to commit that one thing he hath forbidden?

2. It is most oppofite to God his heavenly father. *God is light*, It is darkneſſe in regard of its author, fountaine, its nature, and effects plunging into *Gehenna*, a place of vtter darkneſſe. *God is life*, It is death deſerving, diſabling, deſtroying, and cauſing death. It is death in regard of the due deſert which is double death: Of the effects diſabling to do good: of the nature and property, which is to deſtroy: of the painefulneſſe, bitterneſſe, noyſomeneſſe, and loathſomneſſe, and of the power none can withſtand it. *God is good*, ſinne is evill; for it is 1. *The moſt loathſome*, and irkeſome thing in the world. Compare we it with the moſt offall, and refuſe things, and we ſhall find it moſt noyſome, and excrementitious. *Is it not* reſembled to thornes, briars, pitch, then which what more averſe to the touch of man? To dregs, gall, wormewood, then which nothing more diſtaſtfull. *Is it not* tearmed ſtinke, dung, carrion? then which there cannot be any thing more diſliked of the ſmell. *Is it not* ſtiled mire, dogs vomit, menſtrous clouts? on which particulars the ſight doth loath to looke. 2. *It is the ſhamefulleſt* thing in the world. Not onely are Gods children aſhamed of it, *Rom.* 6. 21. but even the grand ſeigniours in Sathans band. Its a rare thing (I thinke) to finde a quaffing drunkard, filthy whooremonger, hypocriticall glozer, grating vſurer, or any other of thoſe higher formes in Sathans ſchoole, of ſuch a whooriſh forehead, as to profeſſe himſelfe a trader in ſuch diſordered courſes. Nay, will they not diſclaime all acquaintance with them? will not the cut throate vſurer ſay he is no vſurer, but a charitable benefactour to the needie man? the glozing diſſembler glory of his uprightneſſe? or can a man draw from drunkards, or ſtrumpets an acknowledgement of their villanies? 3. *It is of all evils* the moſt depriving of good, bringing ſterility upon the fruitfulleſt countries; ſtaying the moſt pious actions with a tincture of ſuch a diſpleaſing die, that ſacrifices by this meanes are made abominable: new moones, and Sabbaths hatefull, and prayers not ſufferable.

3. It is moſt unlike Gods workes. Sinne is a *worke of the*

fleſh,

*flesh, Gal.*5. 19. His of the Spirit. Sinne is a *worke of Sathan, 1 Iohn* 3.8. Sinne is a *worke of the body, Rom.*8.13. His of the Spirit.

It is that which Christ Iesus his Heavenly Husband, soules Saviour, by whose meanes it is that the Lord is become his gracious Father; came to destroy, 1 *Ioh.*1. 7. 22. &.3.5. And that upon good grounds: It being against his Fathers glory: the salvation of his Elect: it being contrary to his Fathers works, and advancement of his kingdome. 4.

CHAP. IIII.

Duty 3. *Saints must depend on Gods providence.*

IF God be our Father, we ought to cast our care upon him, depending upon his fatherly providence for food, rayment and the supply of all outward things. This truth being a maxime surely confirmed in those sacred lines written by the heavenly Majesty, and generally assented unto by all men. I supposing there is not a man to be found either so unexperienced or brainlesse as not to consent that childrens sole dependance is on parents wise and carefull providence. I shall not need long to insist in the confirmation of this Thesis. In a word, *David, Psal.*55.22. hath these words, *Cast thy burden upon the Lord, q. d.* If there be any thing which troubleth thee, or that thou thy selfe standest in need of, commit the care thereof into Gods hand, staying thy selfe altogether upon his providence, *He shall sustaine thee. i.* God will play the part of a good Father. S^t. *Peter*, 1 *Pet.*5. 7. *Casting all your care upon him, for he careth for you.* Let it be the badge and character of all gold-sicke *Mammonists* and earthly-minded worldlings (in whose catalogue I include not onely greedy *incloſers*, cut-throat usurers, unjust getters: but also swil-bellyed *drunkards*, lascivious *wantons*, riotous *spend-thrifts*, &c. For although these in their owne apprehensions, and the worlds conceipt are free from avarice. Yet it's evident that they are notable Mammonists as thus: *Duty* 3.

1. Those are truly covetous whose desire of other mens goods is such, that for the obtaining thereof, they sticke not to use meanes indirect and unlawfull, *Eph.*5.5. But these riotous roisters for the generall have desires enlarged as hell after their neighbours goods: little regarding how they get, so they may have to spend upon their lusts, hence it is that they'le be usurers, make no scruple of oaths, lyes, or any such like sinister means to minister fewell to the consuming fire of their insatiable and ravenous lusts.

Πλεονέκτης. *fraudator, alieni avidus avaræ.* Eph. 5.5.

2. Those who desire worldly things before and above any thing, are covetous persons, *Col.*3.5. But these jolly fellows desire wordly things before & above any thing. For they pursue with such enraged thirsting appetites earthy drosse, that *they will not* refraine upon the Lords Day from plodding and pratling about their adored God. *They cannot* spare the Lord a fragment of their time to pray with their families, or in private. *They cannot* when God by his judgements, soveraigne authority, by commandement, the necessities of their brethren, and their owne duty, in joynes sanctity, dayes of humiliation and fasting, least they should be undone.

Πλεονεξία Col. 3. 5. *Plus habendi aviditas inexhausta Commoditas quis præ alijs consequitur, adjumentum quod habet aliquis præ alijs.*

3. They who are lovers of mony, are covetous persons, as appears by cōparing *He.*13.5.1 *Tim.*6.10. In both which places the word is the same, and translated in the one, love of mony, in the other covetousnesse. But these men are lovers of money, preferring it before the glory of God, their soules health, and their poore brother. And therefore although they stick not bravingly to defray large expences at some drunken sitting, and lash out in trimmer attyre perhaps then their neighbours, yet are not to be excluded the lists of covetous persons. Let it be (I say) the note of such, to distrust Gods gracious providing for them: From which mistrustfull diffidence, their inhumane depopulations, unnaturall usurges, purloynings, lying, defrauding, and an innumbred swarme of such unconscionable kinds of gettings, whereby they teare in pieces their poore brethren, contrary to the lawes of grace, nature, and charity, doe streame forth. But let not the least thought of diffident distrustfulnesse seaze upon the innobled

Φιλάργοροι.

Infœlicissimi pauperes sic sunt, quasi inter concertantes procellas in medio maripositi: nunc istorum scilicet, nunc illorum fluctibus obruuntur. Salv. lib. 5. pag. 514.

soule

ſoule of any in Gods family. No, not of ſuch whoſe drooping ſoules are ready to faint and ſinke under the preſſures of poverty and ſcantneſſe.

1. For be it that *in regard*, 1. Of the inhumane practices of madded and irreligious depopulatours, an order of men more worthy baniſhment from our Engliſh Coaſts (in my apprehenſion) then the jeſters, juglers, loyterers, vagabonds and fooles, which *Marcus* the Emperour ſhipped from Rome: theſe being in my conceipt the greateſt bane to our Common-wealth, *robbing*, 1. *Our Dread Soveraigne* of many able ſubſidy men, ſo of maintenance. Of many able fighting men, ſo of ſafety. Leſſening the number of his ſubjects, ſo of honour. 2. *Our country* of its native commodities, corne and cattell, the towne in tillage maintaining farre more cattell then the ſame incloſed. And of the fruitfull endeavours of many able bodies: there being a neceſſary dependance of the greateſt number of trades upon the tilled towne: and the tilled towne beſides the many benefits other wayes, affoords imployment to as many if not more ſhepheards then the ſame incloſed.

The poore mans hurters

2. *And in regard* of the never ſatisfied thirſting appetites of greedy gripes of this world, whoſe hunger after golden vanities cannot be ſatisfied with any additions to their former ſufficiencies. Which unquenchable humour cauſeth them to get into their hands as much as poſſibly they can (little conſidering that the Common-wealth is benefited moſt by diſtribution of its imployments into as many families as is poſſible) and *to ingroſſe* in theſe ſcarcer times more corne then is fitting, to turne the ſtaffe of bread exceſſively into a drunken commodity for their owne inrichment (no price being ever great enough to ſatiate their greedy appetite) to be waſted by the ſons of Belial upon their quaffing ale-benches: whoſe vicious humour is ſo patronized. That what with Officers unwillingneſſe to diſpleaſe their drunken neighbours: nothing regarding God, King, conſcience, and the preſent calamity. *What with* the many proctours ſuch have in private and publique, ſome in pulpit daring to exclaime againſt thoſe

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who diſeaſe theſe drunken Divels: Except Iuſtice deales wiſely and reſolutely, it wilbe as great a waſter as I know any. *Be it* I ſay in regard of theſe two evils, it is a matter of great difficulty (if not of impoſſibility) to have befitting ſubſiſtence for the greateſt part of the poorer ſort of people. *The former* depriving them of imployment. *The latter* of livelyhood, pulling it almoſt wholly out of their reach. Yet all you who are not onely poore, but Gods poore alſo, (there are poore, and Gods poore, *Pſal.* 72. 2. *judge thy poore*: ſuch are Gods poore, who are godly and poore, religiouſly worſhipping God, committing themſelves wholly to his protection, and which are poore in ſpirit, *Math.* 5. 2.) and ſo have him to be your Father. Be you perſwaded (for it being a harder matter to depend upon God when outward meanes are wanting, then when they are enjoyed. I therefore direct the drift of this exhortation (although to all Gods children in generall) eſpecially to you) notwithſtanding theſe maine obſtacles, to have a firme dependance upon the gracious providence of your heavenly Father. But *do not thinke* that I intend to diſſwade you from prayer for daily bread, Chriſtian providence, and painefull induſtry in your lawfull callings. *Do not imagine* that I adviſe you profuſely to ſpend that God may ſend, according to that wicked *proverbe*. *Or to have* you through your negligence loſe the worſt of your ſubſtance. For a godly man muſt pray, labour, provide, ſhunne waſtfulneſſe, and preſerve from loſſe the meaneſt of his ſubſtance: and may do all theſe things, and yet be neither covetous, nor diſtruſtfull. Although for theſe cauſes Gods children are eſteem'd of all men moſt avaricious: Yet for a man I hope, 1. *To labour* in a lawfull calling painefully and diligently is not covetouſneſſe: If it be done in obedience to Gods commandement, without the leaſt inordinate deſire unto, or love of money: and for a ſupply of preſent neceſſities. For this did S^t. *Paul*, yet was not covetous, yea he proves by thus doing that he was not ſo, *Acts* 20. 33, 34. 2. *To provide* carefully for a mans family is not covetouſneſſe: ſo it be not immoderate, neglecting the poore, and diſtruſting the providence of God, for thus did

Iacob,

Iacob, and Saint *Paul*, and warrantably, 1.*Tim.*5.8. 3. *To saue* from losse the baleſt of a mans ſubſtance is not covetouſneſſe, except we will taxe our Saviour Chriſt Ieſus for ſaving of fragments. 4. *Neither* is every deſire of wordly things covetouſneſſe, no more then every deſire of drinke is drunkenneſſe, of meate gluttony, for then ſowing, wee could not ſafely deſire a harveſt. It is an inordinate deſire of meate which makes a glutton; of drinke which makes a drunkard, ſo of money which makes a covetous man; *ſcil.* deſire of more then needfull, then that which will do a man good; we may ſafely aske bread, and deſire what we labour for. The world therefore doth good men a great deale of wrong; taxing them for theſe particulars with covetouſneſſe. They deſiring not the leaſt mite of other mens goods, defrauding no man of a pinne, not deſiring wealth above, or before all things, but Gods kingdome, grace, &c. not loving money, for did they, how could they ſanctifie Sabbaths, dayes of humiliation, and faſting, and their families daily by chriſtian exerciſes. But in Saint *Pauls* ſenſe they are, I confeſſe of all men exceeding covetous. They earneſtly deſiring, and greedily thirſting after ſpirituall bleſſings, and heavenly glory. Now give me leave to vſe foure motives to perſwade you to rely upon your heavenly father, to live by faith. 1.Cor.13.31.

Art thou a father having children few, or many? then be thine owne judge, if thou deem'ſt not thy ſelfe diſparaged, if thy children miſdoubt thy want of willingnes to provide for them to the vtmoſt of thine ability? nay, doe they not ſolely depend on thee, and ſeeke for foode, raiment, and ſuch like neceſſaries at thy hands? *And dar'ſt* thou having the bleſſed teſtimony of Gods ſpirit? *Rom.*8.16. the ſpirit of prayer, *Rom.*8.15. being a follower of God as a deare childe, being borne of God, and ſo having a comfortable aſſurance that thou art Gods childe by adoption, diſhonour thy heavenly father, diſtruſting proviſion? *Doth he not* beare as tender affectionateneſſe towards his chidren as thou doſt towards thine? God forbid that any ſuch villanous thought ſhould *Mot.* 1.

ſeaze upon thy heart. He loving his children *greatly*, *Epheſ.* 2.4. *everlaſtingly*, *Ier.* 31. 3. *tenderly*, *Zach.*2.8. *more then any mortall father*, *Mat.*7.11. or the moſt pitifull mother her ſucking infant, *Iſa.*49.15. *Is he not* as able to ſuſtaine his children as thou art to maintaine thine? Who; and what is he who dares ſuffer his heart to nouriſh any ſuch helliſh blaſphemy: The earth being the Lords, and the fulneſſe thereof, every beaſt of the forreſt being his, the cattell upon a thouſand hills, the foules of the mountaines, and the wild beaſts of the ſfeld?

2. Caſt thine eye upon ſuch comfortable promiſes recorded in the ſacred Scriptures, *Pſal.* 34.9. *there is no want to them that feare him, ver.* 10. *the lyons do lack, & ſuffer hunger; but they that feare the Lord ſhall want no good thing*, *Mat.*6.33. *all theſe ſhall be added to you*, *Pſal.*33.19. *He will deliver their ſoule from death, & keepe them alive in the time of famine.* Sure I am, *the promiſes of God* as they are ſweet, and pretious, ſo they *are yea, and Amen*, 2 *Cor.*1.20. *Rom.*4.16. for *he cannot lie*, *Numb.* 23.19. *Ioh.*1.2. and the Lord is unchangeable. If therefore thou feareſt God, firſt ſeeke his kingdome, and the righteouſneſſe thereof, and if the enjoyment of theſe things be for thy good, miſdoubt not the fruition of them.

3. Conſider ſeriouſly that thy heavenly father hath graciouſly provided for his charge of children in their greateſt extremities, and oft times unlook'd for proviſion, *Gen.*42.1. *Why looke* you, &c. the Lord made ſufficient proviſion for them. He gave them bread in a deſolate wilderneſſe, *Exod.*16.15.35. He gives *Sampſon* water out of *Lehi*, *Iudg.*15.19. He feedeth *Eliah* by a widow, and ravens, 1. *King.*17.4.9. with a cake, and cruſe of water, 19.5.6. an hundred Prophets by the bountifull hand of a good courtier, 1. *King.* 18.13. *David* ſpeakes nobly to this purpoſe, *Pſal.*37.25. *I have bene young,—— never ſaw the righteous forſaken, nor his ſeed begging bread.* And I verily think (although the number of beggars doth daily increaſe) let a man diligently view over a whole country, and he ſhall hardly finde one whom the world cals puritanes, ſo forſaken of God, as to begge his bread, but *either* the Lord doth

Saints extremities are Gods opportunities.

doth ſtirre up the hearts of ſome good *Obadiahs* to relieve them in ſecret: *or* doth contrary to all expectation ſuſtaine them: or makes their little as effectuall (like the widowes meale, 1 *King.* 19.) or as if they had great abundance; and more available then great revenews of wicked men, *pſ.* 37. 16

Take notice of the extraordinary bountifulneſſe of thy Father, *Giving food to all fleſh*, Pſal. 136. 25. *Satiſfying the deſire of every living thing*, Pſal. 145. 16. *Filling all with his good*, *Pſal.* 104. 28. (hence it is that *the eyes of all waite upon him*, *Pſal.* 145. 16. and *the Lyons ſeeke their meate of God*, *Pſal.* 104. 21.) and thou muſt of neceſſity confeſſe: *That* all ſuſtenance is his gift. *That* all are meere gratuities. *That* he doth continually ſupply the wants of all creatures. And *that* he is a liberall giver, feeding millions of millions every day. *And then* rouſe up, and animate thy drooping and diſmayed Spirits, as Chriſt did comfort his diſtruſtfull Diſciples, *Math.* 6. 26, &c. *Doe* all the innumbred ſwarmes and troupes of birds, beaſts, and fiſhes depend upon my Father? *Doth* he afford them ſuch ſufficient ſupplyes and contented ſatisfactions, that although they have nothing beforehand to glut and ſatiate the eye, they chirp and ſing, leape and skippe, and ſhall I diſtruſt who am a man, a child by adoption? God forbid. will not the Lord much more provide for me, who am better then they? Doubtleſſe he will. *Be it* therefore that I am poore, yet my Father hath more then enough to ſupply my wants. *Be it* that I ſee no meanes in humane reaſon how to live, yet will I depend on him who can preſerve me with, or by ſmall meanes. *Be it* that my charge is great, yet will not I diſtruſt: I ſee the little Wren, a poore and weake bird, having her neſt ſtored with a multitude of little helpleſſe creatures, to skippe as livelily, to live as merrily, and ſing as pleaſantly as at other times. I have nothing beforehand; no more hath ſhe. I have a great charge. She as great. I have ſmall meanes to get. She hath leſſe. It is my gracious Father who provides for her and hers. He will alſo for me and mine. To this I may fitly adde the ſaying of a devout Writer: *Thy children are thy riches, children are not a trouble,*

4.

Filij tui divitiæ tuæ ſunt, filij non labor,

but

but an ease of parents, a solace of calamities, and a consolation of every estate, if they be good: if they be evill, the complaint is not of their number, but their vices. Who shall feed them all? He that feedeth the fishes of the sea, the foure-footed beasts, &c. Who shall cloath them? He who doth cloath the fields with herbs and flowers, and the woods with leaves.

sed requies parentum sunt & levamen laborum, ac omnis fortunæ solatium si boni sunt: si mali, non de numero sed de moribus querela est. Quis pascet omnes? Qui pisces maris pascit, quadrupedes &c. Quis vestit? qui agros herbis ac floribus vestit, arq; frondibus silvas. Adrian. Carth pag. 126

CHAP. V.

Duty 4. Saints must honour God.

Duty 4. FOurthly, we are to honour our Heavenly Father, *Mal.* 1.6. *A sonne honoureth his Father. If I be a Father where is mine honour? Our Father—hallowed be thy Name,* is the continuall cry of Gods children, and it's a necessary inference. If we ought to honor our fathers by nature, precedency of time, age, and office, much more the Lord our Heavenly Father. In prosecuting this filiall duty, I intend to have the judgement rightly informed how God must be honoured, and to perswade by certaine motives the affections to practice this fourth filiall duty.

God may be honoured or despised many wayes, but these three especially.

1. In himselfe or his owne person, diverse wayes. 1. By *obeying* him and submitting our selves to him. 2. *Beleeving* in him and trusting to him. 3. *By calling* upon him, and praying to him. 4. In *loving* him above all. 5. In *fearing* him above all. 6. In *confessing* of his truth. 7. In *confessing* of our sinnes.

2. In his servants: either Prophets or people, Ministers or members of Christ: when they are honoured for his sake, or his gifts and graces are honoured in them. *God* is honoured in his Ministers, when those branches of honour are given to them which the Word of God requires. As: 1. Reverence in thought, word, and gesture. 2. Obedience to their

their Doctrine. 3. Imitation of their good example. 4. Maintenance.

3. In his ſacred and holy Ordinances: Word, Sacraments, prayer, or other parts of his Service, when they are reverently & rightly uſed. So men may diſhonor God by the ſame means or after the ſame manner, *ſc.* when any of the aforeſaid duties are denied or wanting, he is diſhonoured in regard of himſelfe or ſervants: and in regard of his Ordinances, when any of them are refuſed or abuſed.

Wee are to honour our Heavenly Father with ſoule and body both, for *he created them both*, Eccl. 12. 1. *Remember thy Creatour*, Ver. 9. *Spirit to God who gave it. Hee redeemed them both*, 1 Cor. 6.20. *He ſanctifieth them both*, 1 Theſſ. 5.23. *He preſerves them both*, *Pſal.* 97. 10. And he will *glorifie both*, 1 *Cor.* 15. 49. But firſt with the ſoule, *Pſal.* 103. 1,2. *Bleſſe the Lord O my ſoule.* And that: 1. Becauſe the Lord requires it moſt, *Deut.* 6. 4. *Ioh.* 4. 24. 2. Becauſe it is the ſeat of ſanctification, the beginning and efficient cauſe of every action, *Math.* 12. 35. *Prov.* 4. 23. 3. Becauſe the Lord obſerveth, tryeth, and ſearcheth it moſt, 1 *Ioh.* 3.19,20. 21. 4. Becauſe the Lord regards it moſt. And 5. Becauſe if the ſoule once truly honour God, it will draw the whole body. Let hollow-hearted diſſemblers and tombe-like Phariſees (as *Alexander* in another caſe ſcattred in *India* at his departure ſpeares, ſhields, ſwords, and other warlike furniture, fitter for men of gyant-like then ordinary ſtature, that he and his might be thought to be men of extraordinary greatneſſe) ſeeme to glorifie God more then other men, being in the meane time as full of dregs and filth as a loathſome caske, and as empty of worth as a drumme, having in it nothing but windy ayre, although its ſound is great and clamorous. Yet let every adopted child of the Lords be exhorted to honour our heavenly Father:

1. Inwardly: and that firſt in his underſtanding. 1. By an effectuall, ſpirituall, diſtinct, ſpeciall, lively, experimentall, and conſequently, ſaving knowledge of God, the want thereof cauſing a denyall of honour to the Lord, *Exod.* 5. 1. I know

not God, &c. *Rom.* 1.21. 2. By a true faith, unbeliefe hindring from ſanctifying the glorious name of God, *Num.* 20. 12. Secondly, in his affections. 1. By a ſpirituall child-like or filiall feare, whoſe fruit and force is to reſtraine from vice, and conſtraine to well-doing for deſire to glorifie God. 2. By a Chriſtian love a fruit and ſigne of a juſtified perſon, cauſing us to delight in God for his goodneſſe ſake, and in our neighbour for Gods ſake.

2. With our tongues, given us by our ſole Creatour for this end, *Iam.* 3.9. *Therewith bleſſe we God, even the Father,* Phil. 2.11. *that every tong ſhould confeſſe to the glory of God the Father.* Pſal. 51.15. *And my mouth ſhall ſhew forth thy praiſe.* We are to honour our heavenly Father in word by ſpeaking reverently of all thoſe things whereby God and his holy will is made better knowne unto us, *e. g.*

1. By talking reverently of the unmatchable ſacred, ſanctifying Word of God a neceſſary duty impoſed upon all Gods children, booke-learned or illiterate, *Deut.* 6. 7. *Theſe words ſhalbe in thy heart,—and thou ſhalt talk of them.* Yea, it's impoſſible the Word of God ſhould be in the heart (as it dwelleth richly in the heart of Gods children) and not in the mouth, *Pſal.* 37.30.31, *The mouth of the righteous—the Law of God is in his heart.* Oh that I could diſſwade all that heare me this day from all vaine and fruitleſſe conferences of the Word of God: ſuch I meane which tend neither to the glory of God, nor edification of mankind: which that I may doe, I will propound theſe following particulars to be adviſedly conſidered. 1. This Word of God is a moſt *medicinable plaiſter of the ſoule, Pſal.* 107. 20. Therefore to be applied to heale. 2. It is *leaven, Mat.* 13.33. Therefore to be imployed to alter the nature of man, turning his heart firſt, then his members, that he may lead a new life. 3. It is *bread,* the ſoules bread, *Prov.* 10. 21. *Amos* 8. 11. Not onely vivifying the ſame, but alſo preſerving its health and ſanity, making it lively and full of vigour. 4. Its water, yea a tranſcendent water, for pleaſure, profit and neceſſity. It is *water drawne out of the Wels of ſalvation,* Iſa. 12.3. *Still refreſhing waters,*

Abuſ. 1.

Diſſw. 1.

2.

3.

4.

Pſal.

Pſal. 23. 2. And as the ſweet diſtilling *raine*, dewing downe abundance of fatneſſe upon the thirſty ground, *Iſa.* 55. 10, 11. It is *water* to mundifie the putrified ſores of a wounded ſoule. *To coole* the ſcorching heat of fiery trials and helliſh temptations *To animate* with all refreſhing comforts the unwearied ſoule preſſing forward with an ardent earneſtneſſe in the race of Chriſtianity, and fighting with an invincible courage, and undaunted reſolution under the Lord Ieſus. To fructifie the ſoule naturally barren of goodneſſe, that it may be as a field fruitfull in good works. 5. Its *a treaſure* unmatchable and peereleſſe, *Mat* 13. 44. To be deſired moſt earneſtly, eſteemed moſt highly, kept moſt carefully, and loſt moſt unwillingly. 6. *Its the excellent heritage* of the Lords inheritance *Pſal.* 119. 11. Surmounting farre in worth or value the moſt refined ſilver, and pureſt gold of Ophir, *Pſal.* 19 10. 119. 72. All manner of deſired riches, 14. And the richeſt ſpoiles taken after a wiſhed conqueſt, Ver. 162. It is ſo, as ſo it is, and ſhall we then uſe it fruitleſly? God forbid. Secondly, from framing or reciting jeſts of the Word of God. *What*, and if *Iulianian Apoſtaſie* ſcoffes at thoſe Heavenly Oracles, ſaying, turne the other cheeke (after blowes given to Chriſtians) according to your Maſters Precept. *What* though godleſſe Atheiſme ſports it ſelfe with ſuch ſacred phraſes, yet my brethren do not you. It is not good jeſting with the mighty *hand*, and powerfull *arme* of the worlds Creatour, *Iſa.* 49. 22. 53. 1. The *rod of Gods mouth*, 11. 4. The *rod of his power*, Pſa. 110. 2. *A ſharpe two edged ſword piercing to the dividing aſunder of the ſoule and ſpirits.* It is not ſafe dallying with ſuch a devouring *fire*, *Ierem.* 5. 14. & 23, 29. Thirdly, from abuſive uſage of it in countenancing vice, or diſheartening vertue. Let none of us dare to wreſt theſe ſacred lines, and wring the Lords ſword as it were out of his owne hand. It is an *axe* keene and ſharpe, *Luke* 3. 9. To deſtroy ſinne, not grace. It is a *ſword* double edg'd, and cutting, *Pſal* 45. 4. Neither to offend vertue, nor defend iniquity. It is a *hammer*, able to breake and bruiſe to powder the Adamantine ſtony hardneſſe of mans heart, *Ier.* 23. 29. To batter downe Satban and all

5.

6.

Abuſ. 2.

Diſſw. 1.

2.

Abuſ. 3.

Diſſw. 1.

2.

3.

his complices, not to hurt the Lords Annointed. It is a *goad* sharpe and piercing, *Eccl.* 12.11. To stirre up the good being loathfull to discharge their duty: to gall onely the wicked and ungodly. Fourthly, from talking of it charmingly, *of all inchauntments those are most dishonourable to God, most acceptable to Sathan, and most hurtfull to the charmer which are made of the Scriptures*, saith Mr. *Perkins*. It is the peculiar *heritage* of the righteous, *Psal.* 119.11. What have you to do with it therefore you sonnes of Belial? It's a *medicine*. True: to draw out and dry up sinne being rightly applyed, not to cure the bodily sicknesses of men or beasts. It's a *pearle*, *Mat.* 13.45,46. True: to inrich and garnish the innobled soule of Gods children, and therefore with all diligence to be laid up in the heart as a peerelesse gemme, but not to be hang'd about the neck to drive away Divels.

4.

Abus. 4.

Disc. of Witch. *Diss.* 1.

Ob. 1. *An.*

2.

2. By talking reverently of the titles of God we honour our Father. By speaking of these vainely we dishonour him. Either by vaine admiration, cursed imprecation, or abusive benedictions. I earnestly desire and wish that the *vaine admirer* who upon every unwonted accident breakes out into such like speeches, *O Lord*, *O Iesus*, &c. Would seriously consider: 1. *That* he hath not the least warrant for this his folly in any parcell of Gods Bookes. 2. *That* he is Iehovah, a being of greatest Majesty and power, who can consume him in a moment with the breath of his nostrils, whose glorious titles he so fondly abuseth. 3. *That* he dareth not so idly intermingle the sacred Names of his consecrated Soveraigne in his ordinary communication. Yet is he but a man, the son of a woman, as subject to death and judgement as himselfe. Secondly, that the *cursed imprecatour* and rash petitioner (whose mouth is wont to belch out most hellish language, wishing things evill and execrable to befall others, or himselfe either absolutely or conditionally) *would be instructed* that he hath no ground from the imprecations of those renowned Saints, *Paul* and *David*. *These* did imprecate others, *Psal.* 109. 2 *Tim.* 4.14. True. *These* were men of extraordinary gifts, being inabled to discerne the persons against

Abus. 1.

Diss. 1.

2.

3.

Humana sors redditus aquales. Salv. de Gub. lib. 3. pag. 75.

Abus. 2.

Diss. 1.

Ob. 1.

againſt whom they prayed to be incurable; *and* they did imprecate out of a pure zeale to Gods honour, and of his glory. *David* did imprecate himſelfe although conditionally, *Pſal.* 7.4,5. True. *But* the matter was weighty, and there was no other meanes to manifeſt the truth: *i. e.* his innocency, in that wherewith he was charged, and therefore no warrant for ſuch like horride, and blaſphemous ſpeeches, *I would I was hang'd, I would I was damn'd, the divell take me, &c. And be adviſed*, premeditately to ponder in what a pitifull plight he was in, ſhould the Lord deale with him according to his wiſh. *And thirdly*, that the *abuſive bleſſers* who thanke God for their unconſcionable gettings and other execrable impieties, like *Micahs* mother, *Iudg.* 17.2. and *Saul*, 1. *Sam.* 23. 21. making God the author of ſuch their impieties, would abandon thoſe blaſphemous benedictions, conſidering *that* God is the only, and chiefe good, goodneſſe it ſelfe, the author of all good, & from whom nothing but good. *And* as for evill he doth prohibit the doing, deteſts the act, and puniſheth the agent which he would not do: was it his owne worke. *That* God is wiſedome, ſin is folly. How can wiſedome produce folly? God is juſtice, ſinne injuſtice. How can juſtice produce injuſtice? God is mercy, ſinne is miſery whoſe beginning is dolefull, continuance toileſome, and end ſhamefull, and therefore, that God cannot be the cauſe or author of their ſinnes.

2. 2. *Abuſ.* 3. *Diſſw.* 1. 2. 3.

3. By ſpeaking reverently of his divine attributes as juſtice, mercy, wiſdome, &c. That mighty Lord on whoſe hand the King of Iſrael leaned, diſhonoured the Lord in doubting of, or queſtioning the piety promiſed, 2 *king.* 7.2. So *Moſes* by ſhortning the Lords hand, *Num* 11.21,22,23. & diverſe do no leſſe, daily complaining of their *ill lucke*, & *bad fortune* I wil for this time ſummarily, and ſuccinctly give a taſt only in two; juſtice, and mercy. *For the firſt*, we honour the Lord, declaring him to be as indeed he is moſt juſt: and that 1. Simply and abſolutely, as hee is of himſelfe infinitely and perfectly righteous in himſelfe, and of himſelfe. 2. Reſpectively and relatively, in regard of his office, he being the moſt righteous judge of men, and angels. For 1. Knowledge and underſtanding of

1. Iuſtice.

things, and persons to be judged. 2. Care of equity. 3. Rightfull authority to determine, and decide. 4. Power and ability to punish offendours, and free the harmelesse innocent which are in God infinitely, and transcendently. Surcease therfore O you sonnes of men, to taxe God of injustice : *either Because* he punisheth finite sinnes with infinite punishments : for what though sinne as it is a transient action is finite and temporary : yet in regard of the object against whom it is committed : of the subject wherein it is resident, mind of the sinner, and law whereof it is a breach, it is infinite. *Abus.* 1.

2. *Or becaus*e he loved *Iacob*, and hated *Esau* before they had done good or euill. Who art thou that darest reply against God ? Hath the potter power over the clay of the same lumpe to make one vessell to honour, another to dishonour, and hath not God? May he not do with his owne what he will, *Rom.* 9. 20. 21. *Or thirdly*, by your overbold, and saucy presumptiousnesse in sinning; sealing to your soules a generall acquittall from all those unutterable & insufferable tortures, the just judge of heaven and earth hath threatned against impenitents, because he is mercifull, so wholy dispoyling that glorious majesty of this divine attribute Iustice. A good divine saith thus, *let fond presumption hope for pardon without payment, disjoyne mercy, and justice in him to whom both are alike essentiall, and say, although I go on in sinne yet God is abundantly mercifull : go on, presume, and perish. For the second*, we honour our heavenly father, when wee rightly ascribe mercy to him. The Lord is most mercifull, his mercy being of such large, and endlesse extent that in regard of continuance it doth equalize eternity, *Psal.* 103. 17. In regard of reach, and compasse, it extends it selfe to the highest hills, clouds, and heavenly habitations, *Psal.* 36. 5. to all persons, yea created beings, yet restraining it selfe in respect of spirituall and celestiall benefits, to such as carefully observe the commandements of God, *Deut.* 7. 9. Truely, and intirely love him, *Ibid.* Confesse their sinnes, and forsake them, *Prov.* 28. 13. And turne from their transgressions, *Ie.* 18. 8. To God, *Ier.* 3. 12. Two sorts of people, therefore

3. M. Yates, *Tib. ad Cæsar:*

2. Mercy.

as

as much as in them lies, robbe our heavenly father of his due honour: namely such; 1. *Who make him losse* mercifull then he is, and that 1. *By* rushing headlong upon that dreadfull rocke of desperation, falsifying Gods promises, *Cayn*-like, crying out their sinnes are greater then can be pardoned: Whereas could they but repent truly, and savingly, their most deepe died scarlet-like sinnes should be blotted out of Gods remembrance. 2. *By* comparing Gods unparaleld mercy with mortall mans. The Lords being everlasting, constant, free and rich. Mens being momentany, mutable, mercenary, and poore. 3. *By* an overweening conceipt of their owne worth: promising to themselves undeniably those blissefull joyes for their merits sake, deeming their owne worthfull actions to be sufficient to purchase that matchlesse crowne of glory if not superabundant and superrogatory. *Secondly*, who make him more mercifull then he is, casting the innumbred swarmes of intollerable prodigious oathes, beastly drunkennesses, and other their obstinate hellish enormities upon the mercy of God, as if it was a common packhorse, whereon to unload their willfull, and unsupportable evils, causing the creatures to groane, and the earth to mourne, and reele to and fro, tottering and staggering like a drunken man; little considering, that as he is mercifull, so is he just: and those who will sinne because God is mercifull, shall surely be plagued because he is just.

Answ. 1.

2.

By speaking reverently of the unspeakeable workes of God, both *Immanent* in himselfe, acknowledging with the Apostle the depth of the riches both of the wisedome and knowledge of God; and that his judgements are unsearchable, and his waies past finding out: and *Transeunt* as his wonderfull workes of creation, redemption, and particular workes of mercy, *Exod.* 15. and justice, 1. *Sam.* 2. 18. *Iob* 1. 21. Let these short instances in few words now suffice. We honour the Lord by talking of the works of *Creation*, after this or the like manner. *Who created?* The Lord of hostes, *What he made?* All that is made. *How he did it?* With his Word. *To what end?* His honour and glory. And heere I cannot

cannot omit to reprove a moſt vile (although vſuall) kind of diſhonouring the Lord, in laughing to ſcorne perſons in body deformed, or in minde defective. The renowned maker of the world, and not the workemanſhip, being (in my ſhallow apprehenſion) derided. Suppoſe a man for inſtance comming into the workhouſe of ſome skilfull artiſt; and there beholding ſome piece of worke leſſe curiouſly wrought then other, ſhould therewith ſport himſelfe with ſcoffing deriſion wee could not but conclude; That the artificer, and not the artifice is reproached. *Secondly*, we may honour the Lord by ſpeaking reverently of the worke of the worlds redemption, in declaring. *Who redeemed?* The ever bleſſed Sonne of God. *From what?* The curſe of the Law, the wrath to come, the divell, the hands of our enemies. *Wherewith?* His owne pretious bloud. Whom? his paſture ſheepe. And why: his owne honour, and glory. We may honour God with our tongues by the right vſe of an oath: *ſc.* The perſon rightly qualifyed; having a warrantable calling thereunto; the matter being true, juſt, and of great importance: the manner, time, and cauſes rightly obſerued, *Deut.*6.13. & 10. 20. For hereby we make the Lord a witneſſe, judge, and revenger. Two ſorts of people I deſire to adviſe, deſerving greatly to be taxed concerning this particular: they greatly diſhonouring the Lord about an oath. 1. *Fantaſticall, anababtiſticall dreamers*, who condemne all ſwearing as unlawfull, and would you thinke why? *Mat.*5.34. *Sweare not at all* ſaith our Saviour. A weake ground for their worthleſſe tenet. Scripture is never repugnant to it ſelfe, there being a moſt mellodious harmony, and ſweete concordance in all thoſe ſacred lines: But other Scriptures warrant a rightfull ſwearing: 1 by precept: 2 examples of the Lord himſelfe, his annointed one, the glorious angels and bleſſed Saints: 3 and by a neceſſary vſe thereof, *Heb.*6.16. An end of all ſtrife: And Chriſt Ieſus in that forenamed place, gives not a new law, but onely ſheweth the meaning of the old. His intent is not to overthrow, but to rectifie the law, being ſhamefully corrupted by thoſe falſe phariſaicall gloſing gloſſers. Our Saviour onely qualifies

Abuſ. 1.

Ob. 1.
Conf. 1.

2.

qualifies but condemneth not an oath. He debars not from a neceſſary confirmation of truth by an oath, but onely corrects the evill cuſtome and vſe of ſwearing, which was ſuch that they thought it a matter of no moment to ſweare in familiar talke by heaven, head, earth, &c. Secondly, all wicked ſwearers who diſhonour God by ſwearing; 1. Falſely, they affirming by oath that they know or thinke to be falſe. Theſe perjur'd perſons as they maintaine lyes: call God to witneſſe them: and pray for a curſe upon themſelves: ſo they ſhall certainely ſmart for it, as you may clearely ſee, *Zach.* 5. 3. *Mal.* 3. 5. 2. Or peſtiferouſly binding themſelves by oath to doe miſchiefe, like *curſed Ieſabel*, 1 *Kings* 19. 2. *Cruell Herod*, *Mark.* 6. 23, 26, 27. And thoſe *bloudy Iewes*, *Acts* 23. 12, 13. 3. Or ſuperſtitiouſly ſwearing by that which is not God, *Ier.* 5. 7. 12. 16. *Amos* 8. 14. *Math.* 5. 35. 36. 23. 20, 21, 22, Or by the Lord, and ſome thing els, *Zeph.* 1. 5. I earneſtly deſire you all hereafter to forbeare ſwearing by creatures, as by bread, drinke, light, faith, or ſuch like. Conſidering, 1. That *God* himſelfe is hereby *diſhonoured*: He requiring this duty to be given to him alone. 2. *Man* hereby *diſhonoureth* himſelfe, making the creature being worſe then himſelfe, his better, an oath is taken of the better, *Heb.* 6. 16. 3. *I cannot* ſee but ſwearing by the rood, maſſe, &c. is forbidden, where ſwearing by *Malcham*. And the ſinne of Samaria is prohibited becauſe the former are, as the latter were idols, and that *Math.* 5. 34, 35, 36. Forbidding to ſweare by heaven, earth, Ieruſalem, &c. Forbiddeth alſo in my conceipt ſwearing by light, bread, ſilver, drinke, faith, and ſuch like, theſe being, but creatures aſwell as thoſe. 4. *Great is* alſo the perill of ſuch like ſwearing, the Lord ſaith ſuch forſake him, *Ier.* 5. 7. threatneth not to ſpare, *ibid.* to overthrow them, *Ier.* 12. 16, 17. And condemnation, *Iam.* 5. 12. 4. Or fourthly, by ſwearing cauſelefly or raſhly in their ordinary communication, deeming it a matter of manhood to toſſe and tumble in their blaſphemous mouths the ſacred Name of the Lord of glory. Or if they abſtaine from ſuch a height of prodigious villany, conceipt themſelves that a now

Abuſ. 2.

Diſſw. 1.

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Iurare per creaturas eſt illicitum, Origen. lib. ult. contra Celſum fol. 235. 6.

Quidam ex ſecta Pythagorea maluit tria talenta perdere quàm iurare. Idem. Hom. 24. Fol. 58.

Iurantes per creaturam ideò puniri dicuntur quia ignorato aut neglecto opifice religionem operibus & creaturis impertiuntur. Hilar. Can 4. in Math. fol 76. 6.

and then intermingling of oaths of a leſſer ranke to be a garniſhing Rhetoricall flower to adorne and beautifie their communication. *Say not, O* my brethren, It is truth which you confirme by oath. *For* neither may we ſweare to the truth, but when we have a calling thereunto. *Neither* may we confirme all truths by oath. For when then muſt we uſe yea, yea, nay, nay? *And* uſuall ſwearing to truths is a ready way to ſweare falſely. *Say* not it is your infirmity. For ſwearing is a preſumptuous ſinne proceeding from evill, *Mat.* 5. 37. 1. From an evill heart, or evill continued cuſtome, or that evill one. *Say not* you are urged ſo to doe. For ſure I am, neither God, nor grace, nor godly men do compell any to wicked ſwearing. The drunkard is urged to his more then bruitiſh evill by his curſed appetite, and ungodly pot-mates yet is his ſin damnable. *The* filthy adulterer is urged by his helliſh luſts to commit villany: yet is he inexcuſable. *So be it* that the ſwearer is urged, yet it is by the Divell whom he ſhould reſiſt, his wicked heart which he ſhould maiſter, and ungodly aſſociates whom he ought to avoid. *Say not* you cannot bee credited except you bind your ſayings by oath. *For*, whether is it better that you ſhould be diſcredited, or God diſhonoured? 2. *Are you not aſhamed* ſo to live that you cannot be credited without ſwearing? 3. *Do you* not know that this is a ready way to make you never credited? Will not wiſe men (thinke you) reaſon thus? He who makes no conſcience of ſwearing, makes none of lying. But ſuch men make no conſcience of ſwearing, therefore none of lying. But rather reaſon thus with your ſelves, and ſay: *Do evill words corrupt good manners*, 1 *Cor.* 15. 33? Then ſurely needleſſe oaths, for they are evill. *Cannot* many words be without ſinne? *Proverbes* 10. 19. Certainely many oathes much leſſe. *Muſt* we give account for idle words? *Math.* 12. 36. Much more for idle oaths. *Are idle* oaths Symptomes (Chriſt being Iudge, *Math.* 5. 37.) of an evill heart, and a wicked cuſtome? *Doe* ſuch (according to Saint *Iames* 5. 12.) endanger a mans ſalvation? *Doth* our bleſſed Saviour the beſt expounder of his Fathers will, the ſole Saviour of all

Ob. An. 1.

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Diſſw. 1.

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Gods

Gods Elect people preciſely prohibite all additions of conteſtation, proteſtation, or execration, in our ordinary communications: and enjoyne us ſtrictly to have our communication yea yea, nay, nay? *Doth* that Divine Pen-man of the Holy Ghoſt Saint *Iames* the ſervant of the Lord, *Iames* 5. 12. Peremptorily enjoyne us neither to ſweare by heaven, &c. Nor by any other oth, but to have our communication yea and nay leaſt we fall into condemnation, and ſhall we preſume to ſweare idly, or unneceſſarily? We will not do it. 7.

3. Laſtly we are to honour our Father by beautifying our Religion with a godly life and upright converſation, *Math.* 5. 16. *Let your light ſo ſhine before men that*, &c. 1 Pet. 2. 11. *Having your converſation*, &c. And the contrary is a diſhonouring of the Lord, as it's evidently apparent in that foule and filthy fact of *David*, 2 *Sam.* 12. 14. The carriage of the *Iewes*, *Ezek.* 36. 22. And of thoſe *prophane Preachers*, *Rom.* 2. 23, 24. That we may thus honour the Lord, we muſt conſcionably decline from all evill, and endeavour with our utmoſt abilities to practice what is good. *What* though many prophane perſons pacifie their guilty conſciences juſtly galled for their wretched and irreligious actions like thoſe wicked juſticiaries, *Math.* 7. 23. Who perſwaded themſelves (but they were deceived, being rejected for their workes of iniquity, Verſe 23.) that by their prophecyings and ſuch other good duties they ſhould make amends for their foule enormities, and procure for themſelves an eaſie paſſage into the bliſſefull poſſeſſion of the Lord of glory. *What* and if diverſe others deeme themſelves, and are ſo eſteem'd by their neighbours the onely men under the Sunne, becauſe they do no hurt: which alas is a poore commendation for a Chriſtian man. (Yet happy would it be with our Kingdome if all Chriſtians might be ſaid juſtly to do no hurt, for then it would be empty of all cut-throat uſurers, mercileſſe depopulatours, and an innumbred ſwarme of ſuch like devourers) for was this a ſufficient commendation? *Why* was the unprofitable ſervant caſt into utter darkneſſe? *Why* was the fruitleſſe fig-tree withered? *Might* not they have pleaded aſwell

destroy us not, we do no hurt? Might not those cursed goares *Mat.* 25. reply aswell although we did thee no good by relieving thy distressed members, yet we did thee no hurt by impoverishing, afflicting, grieving, oppressing? Yet sure I am, it is the property of Gods children to *depart from evill and do good, Psal.* 34. 14. *Psal.* 1. 1, 2. *Iob* 1. 8. *Zach.* 7. 9. He being a converted man. He being of God. He labouring for heaven. Conforming himselfe to the precept of God and godly men. Follow we therefore these shining Lamps in declining all evill, and endeavouring to practise all good duties (there being no mediocrity betweene well doing, and evill doing. For he who doth not good, doth evil, committing a sin of omission) that so doing we may glorifie and honour our Father this other way: *sc.* in our conversations. I having thus briefly and concisely declared how we are to honour our father. I will now propound sixe inducements to perswade you to give our Heavenly Father his due and deserved honour both with your thoughts, words and actions.

Mot. 1. Honour due to God.

You will (as you ought to *render to all their dues: tribute to whom tribute is due, custome to whom custome, feare to whom feare, honour to whom honour, Rom.* 12. 7.) give to every one their right, will you not? Will you *give unto Cæsar the things which are Cæsars,* and not to *God the things which are Gods?* Shall Maisters, servants, husbands, wives, neighbours, and strangers have that which is their due, and shall not God? Yea shall the Divell have his due (for that I take it is no unwonted proverbe) and must the Lord onely be patchingly dealt withall? God forbid. Glory and honour are the Lords through all eternity, *Rom.* 11. 36. 1 *Tim.* 1. 17. *Could* you declare the glory of God not onely like those glittering heavens deckt with innumerable varieties of resplendent stars, or that canopy-like firmament reaching all the world over, and every where to be seen, continuing from the creation without wearing, fretting, renting or tearing. Or that swifteſt runner, whose Tabernacle is in the heavens of such swift celerity that in one day and night he whirles about the whole world, 240000. *Germane miles in one houre*; and whose

Sol uná horâ consicit miliaria Germanica, 240000. Keker.

whose glorious brightnesse is such, that nothing can hide it from the heate thereof. *But with* those foure beasts, *Rev.* 4. 8, 9. (whether the Angels of God which is most likely, or such Ecclesiasticall persons the servants of God who have faithfully laboured to deliver to the Church the truth of Doctrine, I will not stand to dispute,) also continually give glory and honour to him that sitteth on the Throne who liveth for ever and ever: Yet could you not give to God more then his due, for all honour and glory is due to him through all eternitie.

2. We made to honour God.

For what cause (thinke you) do you enjoy abundance of unspeakable mercies from the bountifull hands of your mercifull Father? *Doe you* imagine that you might spend your time in sportfull vanities, seemingly delightfull, as if you were placed upon the earth as Leviathan in the waters, to play therein? *Deeme you* the end of your noble creation to be to congregate heapes of drosse, dunghill, and transitorie trash of earthly treasures? No such matter. Or *doe you* think you are sent into this world to devoure your poore brethren by cursed and cruell inclosure, cut-throat usury, or ravenous extortion? Nothing lesse. For the end of your creation, yea, of all created beings, *whether* glorified Angels or infernall Divels: *whether* magnificent starrie bodies, or contemptible terrestriall wormes: *whether* indued with reason or deprived of sense is the honour and glory of God. *The Lord hath made all things for himselfe*, Prov. 16. 4. *I have created him for my glory*, Ezek. 43. 7. *Thou art worthy O Lord to receive glory, and honour, and power, for thou hast created all things, and for thy pleasure they are and were created*, Rev. 4. 9, 10. *Must* those splendent ornaments of the world, Sunne, Moone, and Stars of light because he commanded, and they were created, *Psal.* 148. 3. 5. *Must* hideous Dragons a terrour to men and other creatures inhabiting solitarie desarts. *Must* fire, haile, stormy wind, snow and vapours. *Must* mountaines and hils, fruitfull trees, and all Cedars. *Must* beasts and cattell, creeping things and flying fowles praise and honour God for their creation? Much more ought mankind, whether Kings

of the earth or people, Princes or Iudges of the earth, whe. ther yong men or maidens, old men or childrē, *Pſ.*148.11,12. For imagine we a creature compos'd of the very excellency of all creatures, *graunt* it the beſt qualities of the rareſt beaſts, and birds which excell in feature, ſtrength, geſture, ſwiftneſſe, voice, or otherwiſe. *Give it* the quinteſſence of the earths fecundity, as the chiefeſt vertues of plants, trees, flowers, and herbes good for meat and medicine: the worth and value of pearles and precious ſtones: the richnes of all the refined'ſt gold and chiefeſt treaſure. *Infuſe into* the ſame the moſt odoriferous ſmell of all the ſweeteſt perfumes, *decke it* with the glory and brightneſſe of the ſtarres, *yet* wanting an humane ſoule, it would come farre ſhort of the meaneſt reaſonable creature. It having a ſoule capable of thoſe peereleſſe graces of Gods Spirit, intereſt in thoſe unvaluable merits of the immaculate Lambe Chriſt Ieſus, and thoſe immortall crownes of unſpeakable glory. Reaſon therefore thus. *Shall* all the creatures inferiour and ſerviceable to me honour the Lord? *Am I made* a creature ſo noble and excellent for this end? *Then* ſurely I will honour the Lord my mercifull maker.

3. Redeemed to honour God.

The glory of God is the end of your redemption, 1 *Cor.*6. 20. *For you are bought with a price, therefore glorifie God in your body and in your ſpirit which are Gods.* Have you any intereſt in that painefull and unconceiveable redemption of Gods Elect (which I hope you have) then ſtirre up your ſelves after this or the like manner. *Had I* more then all other imaginable excellent qualities and dignities? *Did I* excell in wiſdome, and underſtanding not onely thoſe renowned Heathen Philoſophers, but even their *fained Apollo*: and our *Divine Salomon. Had I* the tongue of Angels, and a body as beautifull as the Sunne. *Had I* a Soveraigne command over men and all other inferiour creatures. *Could I* enjoy the ſweeteſt contentments of the moſt mellodious muſicke, richeſt robes, coſtly cates. *Had I* the full fruition of all the richeſt treaſures in the whole world: yet without Chriſt Ieſus, without redemption I had nothing. *Am I* therefore

partaker

partaker of that comfortable worke of *redemption where* iustice and mercy met together, *whereby* I am saved from the curse of the law, the power of darkneſſe, the divell, the wrath to come, the guilt, guerdon, due deſert, and punishment of sinne. *Was I redeemed*, not with corruptible things, as silver and gold, but with the pretious bloud of Christ, as of a lambe without blemish, and without spot. *Was I redeemed?* that I might serve him in holineſſe, &c. *Luke* 1.74.75. that I should honour him. Then surely I will not be so unmindfull of such a mercy; nor unthankfull to such a benefactour, but will honour him, who hath thus honoured mee.

Gods honour ought to be the end of all our actions, 1. *Pet.* 4.11. *If any man speake... if any man minister, that God in all things may bee glorified*, 1. *Cor.* 10. 31. *whether you eate, or drinke, or whatsoever you doe, &c. doe all to the glorie of God.* 4. The end of all.

Doe we desire our owne advancement, and benefit. The way is not turke, and popishlike, like cruell *Abimelech* to build, our deemed safeties upon the ruines and bloud of others; or like faire tongu'd *Absaloms* by insinuating flatteries: or like conzening *Zebaes* by lies, and falsehoods, or by any such like *Machivelian* policies. For could we; such hopes, such happineſſes would proove like spiders webs. But the onely meanes is by honouring the Lord, 1. *Sam.* 2.30. *those that honour me, will I honour saith the Lord.* 5. A meanes to be honoured

If none of these will prevaile, yet let feare of punishment due to such which dishonour, and deny honour to the Lord perswade. *Why was Pharoah* scourged with a tenfold plague? was it not for dishonouring God? *Why was Herod* eaten with wormes, save because he gave not God his glory, *Acts* 12.23. Yea, *why was an entrance denyed to Moses*, and *Aaron* into the land of promise: was it not because they sanctified him not in the midst of the children of Israel, *Deut.* 32.51. *Wherefore did the Lord smite Davids* childe with death, save for dishonouring him, 2. *Sam.* 12. 14. *Were your* strength as sinewes of iron; your wisedome, and policy, as exact as 6. Want dangerous?

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is possibly attaineable by mortall men; *your* friends and fauorites many and mighty. *Had* you the swaying of earthly scepters; yet neither these, nor any such like can possibly secure you from the irefull revenging hand of God, if you either dishonour or deny him honour. *Witnesse* these forenamed, who were kings, or as kings. *Witnesse* that saying of the Prophet to *Ely*, 1. *Sam.* 2.30. *Those that honour mee --- those that despise me will I despise*, (or shall be lightly esteemed) *i.e.* accounted vile in Gods sight. *Doe not* thinke to avoid the judgement if you will not be perswaded. *To deny* the truth of Scripture, is blasphemy. *To thinke* he will not doe what he hath said (he being faithfull) and so to make him a lyar: *or* that he cannot punish, although hee hath threatned hee being omnipotent is much more blasphemous.

CHAP. VI.

Duty. 5. *Saints must doe Gods will.*

Duty 5. IF God is our Father, we ought to doe his will. The doing whereof allieth men to Christ Iesus, *Mat.* 12.50. Makes men like Christ, *Ioh.* 6. 38. Is a meanes for man to prosper, *Ioh.* 9.31. Is the direct rode and pathway to heaven, and happinesse, 1. *Ioh.* 2. 17. Many men alas looke for heaven, who never shall enjoy it. *Ignorant* men, because they meane no harme, although *the Lord will come in flaming fire against such*, 2. *Thess.* 1.8. *Civill honest* men, because they doe no hurt, and render to all their dues, although they want *holinesse, without which none can see God*, *Heb.* 12.14. *Pharisees*, because in diverse things they excell other men, although they want the pith and marrow of Christianity. These & such like hope for heaven. But they being asleepe in sinne dreame of fulnesse; but will arise empty, *of* plenty; awake poore, *of* heaven finde nothing lesse. *Heaven is promised*; but not to all, 1. *Ioh.* 2.25. *It is reserved*; but not for all, 1. *Pet.* 1.4. There is a broad way leading to death, traced by the most. There

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is a ſtraight and narrow way, leading to heaven not knowne of all, and found onely by few, *Mat.* 7.13.14. even of thoſe who doe the will of God, *Mat.*7.21. would we know who ſhall goe to heaven. *Aske not* the ignorant man, his cloudy and darke underſtanding cannot tell; he onely hopes well, that's the vtmoſt of his skill. *Aske not* the carnall man, he is not able to diſcerne ſuch things, 1.*Cor.*1.14. no more then the blinde can judge of colours. *Aske not* the civill man, he walkes in a way which ſeemes good to himſelfe, but it is not right enough to bring him to heaven. *Aske not* the Phariſee, his golden ſhewes are too too weake, our righteouſneſſe muſt exceed his. *But aske* of Chriſt, who is *the Truth*, and cannot deceive us: *the Light*, void of ignorance: and *the Way* it ſelfe, leading to heaven *by* his example, *by* his merits, and *by* his doctrine; and he will tell us, we muſt doe the will of his father which is in heaven, *Mat.*7.21. *Thinke not* O thou painted ſepulchre with thy lording tongue, and diveliſh heart. *Thinke not* O thou carnall chriſtian with thy *Lord Lord*, living in iniquity, to have the prerogatives of Gods ſonnes; but ſhew thy faith by thy workes, thy profeſſion by thy practiſe. Ioyne with *Lord Lord*, doing of Gods will; ſo ſhalt thou declare thy ſelfe to be the childe of God, ſo ſhalt thou obtaine the proper priviledge of Gods children, the kingdome of heaven.

1. Let the worldling doe the will of his *god Mammon*, therefore as moles blinded in the earth, or as the horſe without underſtanding, who knowes no greater felicity then plenty of hay and provender, onely tune this note, *who will ſhew us any good*: whereas all his wiſhed contentments bring him no true content, being never able to ſatiate his ſoule, *witneſſe Ahab*, 1.*King.*21.5. he had a kingdome; yet ſtill hee needs ſomething, a garden of hearbes, *witneſſe the rich man, Luke* 12.17. who had ſo much, that he could not tell what to doe; yet ſtill hee is in a pecke of troubles, for having plenty hee wants roome, he knowes not what to do: yet for theſe unprofitable things which cannot add a minute to his time, nor a cubit to his ſtature, he makes *Eſaus bargaine* exchanging, a birth-

right for pottage: or *Glaucus exchange*, gold for copper, all his paines having beene as to breake a wormeaten nut which filleth his mouth with myry dirt; and for these his gettings, which are but like *Sodomes* fruit he neglecteth to do the will of God, which is, *that he* should seeke Gods kingdome with his chiefest desires and endeavours: whereas he regards it not at all, or too sleightly: *Which is*, that he should instruct his family, after the examples of *Abraham, Iosuah, and David, Dent.6.* whereas he as if all soule-care lay upon the Pastor (yet the Iewes having Priests, Prophets, and Levites, were enjoyned this, *Deut.6.*) thinkes he hath done his duty, if he feedes and cloaths his family; little considering that if hee doth no more, he doth not so much for his children, bone of his bones, and servants members of his oiconomicall body, as for his cattell to which he gives fodder and lodging. For these having such things have all things to them *necessarie*; and whereof they are *capable*. Whereas those having food, rayment, and lodging, have not all necessaries (saving grace being needfull to them) nor whereof they are capable, they being capable of grace, and glory, of which those bruitish creatures are not.

2. Let the wretched sinner do the will of sinne, crouching downe and becomming servile to such base commanders, *Rom.6.12.* more loathsome then a toad, worse then the divell, it making him of a glorious angell to become an apostate divell.

3. Let all the heires of wrath, and children of the divell, doe the will of *Sathan the god of this world*, as one saith of the *Irish*, they *will be Irish like Iupiters cat*; so these, they will be wicked; yet let every one who wisheth well to his soule, who desireth to be saved, who longeth for the kingdome of heaven, and would be esteem'd the childe of God doe the will of God our father, and that;

M. Morison Irish hist.

1. In all things after the example of *David, who had respect to all Gods commandements, Psal.119.6.* after the example of *Christ, who fulfilled all righteousnesse, Mat.3.15.* and of *Zachary and Elizabeth, who walked in all the ordinances of*

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the Lord, Luke 1.6. *Thinke not O fooliſh Herodians*, that your doing ſomethings is ſufficient you ſhun drunkennes, but care not whom you devoure: Idolatry, yet live in filthy adultery, &c. *Saul* did in part; *Herod* ſomethings, neither ſufficient, *Thinke not* O you unjuſt ſharers who divide twixt God and the divell (not much unlike the traveller, who offered to his *Apollo* the ſhels, but ate himſelfe the kernels: giving to God your bodies in the temple, your hearts to Sathan; for you'l doe Gods worke with your tongues, the devils in your lives; profeſſing piety, you practiſe iniquity) that God is well pleas'd with ſuch unjuſt diviſions. *God will not* part with him who is his foe: *he will not* be content with part all being his due. *What and if* the wanton worldling, pleaſeth himſelfe with his windy words, and thoughts ſo free; pleading for them *as Lot* for *Zoar*, that they are but little ones; or *as* the Phariſee, not ſo bad as other men, yet ſhall bee know, they are not free from Gods tribunall ſeat: where his luſt will be found adultery, anger, murder, and his little ones infinite. *What and if* the ungodly Papiſt perſwades his ſeduced diſciples, that ſome ſinnes are pretergreſſions not tranſgreſſions: not againſt, onely beſide the law and will of God, no waies offending God, for which God cannot in juſtice puniſh with hell fire everlaſtingly: *yet let all* ſuch who would be eſteem'd the children of God, doe the whole will of our father. 1. *Omitting* no good duty hee hath commanded, wee being faulty by omiſſion as well as by commiſſion: *Saul* for not killing, as *Ioab* for murder; *Dives* for not giving as the *Iewes*, for oppreſſing. 2. *Committing* no one thing forbidden: 1. *Shunne thoſe little ones*, many ſands are as weighty as ſome great ſtones, many moates as blemiſhing as one beame, little lice, and flies deſtroyed the Egyptians. Theſe egges will prove devouring and empoyſoning Cockatrices. Theſe twigs will prove thorny buſhes, except they are timely ſtubbed. 2. *Avoid all Dalilahs*, pleaſant ſinnes, thoſe delightfull eyes, and profitable hands, for *Are they not* loathſome, and incurable? *Did they not* coſt Chriſts bloud to redeeme from them, 1. *Pet.* 1.18? *Will you doe* that ſo unwor-

thy your calling? *Dare you draw* ſuch burdens upon your ſoules? *What though* they pleaſe you, they diſpleaſe God? *Thinkeſt thou* O man, that they will not be bitterneſſe in the end? *Theſe* are Dalilahs of thoſe helliſh Philiſtimes to deſtroy. *Theſe* are ſweet but deadly poyſon. *Theſe* like the Scorpions, *Rev.9.7.10.* have amiable countenances, yet ſtings in their tailes. They have lovely embracings, yet ſting like Serpents, *Rom.6.23.* *Theſe* make the ſinner jolly, and pleaſant as the hearbe *Sardonia* the eater, who eating dies. *Daſh* therefore theſe little ones againſt the ſtones, *cruſh* theſe Serpents egges, eſpecially leave off, and flee from them more then from a Serpent: thoſe great and crying evils; Oh forſake all *vſury*, too uncharitable, unnaturall & gainefull to be good. *There is nothing more filthy, nothing more cruell, then the preſent vſury, becauſe a lender of this ſort doth gaine other mens perils, and as he thinketh, doth purchaſe more plentifull gaines by the adverſitie of another: and moreover he doth demand of duty, and with authority as if it were the hire of piety, fearing leaſt he ſhould ſeeme unmercifull: whereas truely he hath digged out a great pitfall to the miſerable man, under the colour of pitying, and bringing helpe,* ſaith Saint *Chryſoſtome.* *Drunkenneſſe* too ſordid for Saints. I perſwading you thus to doe, exhort you to no more then what is juſt, and equall. If you conſider 1. *That* God hath not abridged you of any action, onely of the naughty manner of doing, he doth not forbid to get goods, onely by unlawfull meanes: He prohibiteth not drinking, onely drunkenneſſe or exceſſe. 2. *That* all Gods commandements whether negative or affirmative, are divine, holy, juſt, heavenly and perfect, binding the conſcience, tending to life or death. 3. *That* if ſervants muſt doe the will of their maſters in all things, *Tit.2.9. ſc.* which are lawfull, and not gainſaid by higher authority, how much more then are we bound to doe the will of God in all things, bee being our Creator, Redeemer, King, &c.

2. Faithfully, he who ſerves God with ſeeming devotion, muſt looke for a ſeeming heaven: as the cooke who exacted of a poore man money for being refreſhed by the ſmell of

Riſus Sardonius moritur & ridet. Sal. de gub. de lib. 7. pag. 217.

Nihil enim preſenti vſura turpius nihil q; crudelius: ſiquidem huiuſmodi fœnerator negotiatur aliena diſcrimina & vberiores ut putat quæſtus de alterius infalicitate conſequitur: atq; inſuper quaſi pietatis mercedem repoſcit, velut metuens ne immiſericors forte videatur: tum profectò prætextu miſerendi atq; opem ferendi, maiorem miſero foveam crudelitatis effoderit. Chryſ. Tom. 2, Hom. 6. in Matth. 2.

of his meates, was awarded to heare the chinking of ſilver in a baſon for payment. Man cannot abide unfaithfull diſſemblers: much leſſe can the ſearcher of all hearts. Sincerity is commanded, 1 *Tim.* 1. 5. And highly commended. *He who* doth Gods will for by-reſpects, offereth beautifull ſinnes. *He who* doth any thing to ſatisfie his own will, ſerves himſelfe. *He who* doth any thing commanded by God diſſemblingly, offereth hypocriticall and damn'd obedience. His rich almes not worth the widowes two mites. His Phariſaicall prayers not comparable to one publicans groane. This is but a liveleſſe carcaſſe, or a breathleſſe painted picture. Be not therefore *diſſembling hypocrites* in doing the will of God, like roguiſh Players, who oft are Kings in countenance, knaves in condition. Or like painted Idols, which looke like men, being but ſenſeleſſe wood or ſtone. Diſſembling hypocrites by their jugling tricks of diſſembling profeſſe themſelves Gods ſervants, yet are the Divels factours: ſerving the world and Sathan in Gods ſtead, and therefore an hypocrite is altogether a ſeemer of that he is not, ſeeming to have grace which he wants, not to have vice which he hath. But do the will of God faithfully and ſincerely, and declare the ſame: 1. *By doing* all you do for Gods ſake, *ſc.* becauſe he hath commanded them, and doth approve them: avoiding evill for the Lords ſake, becauſe he hath forbidden it, and deteſts it: not for by-reſpects, or ſiniſter aimes. 2. *By being* univerſall in your obedience. *In regard of matter*, doing all good commanded, ſhunning all evill forbidden. *In regard of time*, not altering with the times. *In regard of company and place*, remaining the ſame in all ſocieties, like *Ioſeph* in *Ægypt*, *Daniel* in *Babylon*, and *Paul in bands*: and in all places, at home as abroad, in private as in publique.

Splendida peccata.

3. Timely: ſo *Salomon* commands, *Eccl.* 12. 1. And this you ſhall find needfull if you ponder adviſedly, That 1. *God requires the nonage* aſwell as the dotage: the wine of our time aſwell as the lees, as we may ſee tipified to us in the firſt fruits which were dedicated to the Lord, *Exod.* 13. 2. & 22. 29. And good reaſon, for if the Prophet muſt be ſerved be-

fore the widow (although her owne) 1 *Kings*, 17.13. Then it must needs be fit and reasonable to serve the Lord before even our selves: we, our time, and what we have being all his. 2. *Sinne by continuance* will disable from doing Gods will, *Iob* 11. 20. His bones are full of the sinne of his youth, which shall lie downe with him in the dust, *Ierem.* 13. 23. *Can a Leopard change his spots?* Spots are deeper rooted by continuance. Woolł once throughly blacke is capable of no other colour. 3. *Timely is profitable*, Prov 22.6. *Traine up a child*, &c. Lam. 3. 27. *Good to beare — from youth*, Marc. 10. 21. *Christ loved him.* 4. The contrary is hurtfull. For, 1. *Meanes* now injoyed may be missing. 2. *And how* can such looke for love from God? Can a husband embrace that wife in old age, who all her young time hath followed strangers? Will a master at night give daily pay to him who all the day hath serv'd his enemy? If we reserve the dregs of our dayes for him, how can we but expect that he should reserve the dregs of the cup of his wrath for us? 3. *Sin may* prevent it, growing stronger & deeper rooted by continuance; and more lovely and sweet by customary acquaintance. 4. *And death* may prevent you. *You are* resolved to do Gods will before you die: doe it therefore to day, for you may die before to morrow. *You are* now alive, and lives like: but what know you how neare death is to you? *Perhaps you* shall not live till *Isaacs* age, untill your eyes waxe dimbe through yeares, for you may die in your young time aswell as the young man in the Gospell: the children of *David* and *Ieroboam*. *Perhaps you* shall not die upon your beds like old *Iacob*, calling your friends about you. For you may die in the field aswell as good *Abel*. In the Temple aswell as great *Senacherib*. Vpon your seates aswell as old *Ely*. Delay not therefore. *And why* would you reserve such old, lame, and sicke sacrifices for God? *Your old* age onely which is not teachable. *Your old* age when you shalbe men, and no men: having eyes, yet scarce seeing: eares, yet scarce hearing: feet, yet scarce able to go? *Is it because* young Saints prove old Divels, soone ripe, soone rotten, too hote, cannot continue? If these occasion you thus to doe,

Quo semel est imbuta recens servabit odorem Testa diù, Hor. Ep. 2. ad Lolium lib. 11,

Senem instituere est mortuum curare, Dieg. An aged man is but a moving Anatomie, or a living mortuarie.

doe, they deceive you. Young ſeeming Saints onely prove old Divels. And *it is abſurdity to deſire temperance of mediocrity in the beſt things, which are ſo much the better by how much the bigger*, ſaith a learned Writer.

M. Nath. Brem Hiſt Trent. pag. 667.

4. Continually thus we are commanded, counſelled, and to this we are incouraged in holy Scripture, *Mat.* 24. 13. *Ioh.* 8. 31. *Re.* 2. 7. 2 *Tim.* 4. 7, 16. *Rev.* 2. 10. *What doſt thou meane* thou wretched Apoſtate, who haſt beene, but now art not a doer of Gods will. *Thy good beginnings* not being continued, benefit not, *Math.* 10. 22. *Sathan* was an Angell of light, *Saul*, *Demas*, *Iudas*, and *Iulian* began well. And thou haſt loſt all thy former labour, *Ezek.* 18. And made thine eſtate worſe then if thou hadſt never knowne the way of righteouſneſſe, 1 *Pet.* 2. 21. *Heb.* 8. 9. & 10. *Math.* 12. 45. *What doſt thou meane* thou time-ſerver, whoſe goodneſſe, Religion, and worſhip of God is pin'd upon other mens backs. Like the *Iſraelites*, whoſe piety depended upon their Elders *Iudg.* 2. Or young King *Ioaſh?* whoſe devotion was much led by good *Iehojada*, 2 *Kings* 12. 2. Theſe Elders and this *Iehojada* dying, the Religion of the forenamed much decayed. So thou wilt ſeeme good with the good, be bad with the bad, an Atheiſt with Atheiſts, a Papiſt with Papiſts, religious with the religious.

Si fueris Romæ, Romano vivito more, Si fueris alibi vivito more loci. Aug. Ep. 86.

Like the Starre *Mercury*, applying it ſelfe to the Planet next it. Or like a tree which is reported to open and ſpread its leaves when any comes to it; and ſhut them at their departure from it. Thou mutable Camelion, and turning weather-cocke, certaine in nothing but uncertainty: Little doſt thou conſider that ſuch *aguiſh fits* betoken a ſicke ſoule: theſe *flaſhes* are notes of a darke heart: *backwards and forwards*, up and downe will never get to thine intended journeyes end. To be driven about with contrary winds will not obtaine a ſafe arrivall at the wiſhed haven. *But ô you* holy ones, the children of our Father, doe you avoid ſuch Apoſtacie and inconſtancy: be not you like *Nebuchadnezzars image, whoſe head was gold, breaſt and armes ſilver, belly and thighes braſſe, legs of iron, feet iron and clay*, Dan. 2. 32, 33. Do not you turne

M. Knols. Turk. Hiſt.

turne backe againe into *Egypt*. *Have* the noble reſolution of an Earle of Sarisbury who being environed by Turks and Saracens, and adviſed to flee, ſaid, *God forbid that my Fathers ſonne ſhould flee from the face of a Saracen.* Neither do you prove cowards you ſonnes of God: an armour you have, and that of proofe, yea invincible, yet not one piece for the backe parts. *Be you like* thoſe kine, 1 *Sam.* 6. Going forward untill you come to your Cœleſtiall Bethſhemeſh, the houſe of the Sonne of God. Be you like thoſe trees, *Pſal.* 92. 13, 14. Which are moſt fruitfull in old age. *Be you like* the naturall motions which move faſteſt as they come nearer their center, as ſtones throwne upward move faſter as they come nearer the earth. *Be we like* thoſe righteous perſons who ſhine more and more towards the perfect day, *Prov.* 4. 18. Doe the will of God, and continue doing of it unto the end: for what will it availe you to begin if you hold not out to the end of the race? Behold the conſtancy of the Lords Worthies in greateſt calamities, *Pſalme* 44. Heare what ſententious *Tertullian* ſaith, *None is truly a Chriſtian, but he who perſevereth unto the end.* And conſider that the crowne of immortall glory is promiſed to thoſe who continue, 2 *Tim.* 4. 7, 8. *Rev.* 7. 10. Be we therefore perſwaded to do Gods will according to his will.

Nemo autem Chriſtianus niſi qui ad finem uſq; perſeveraverit. Ter. de hæreſ pag. 96.

Mot. 1. *Will pleaſure prevaile with us?* To do Gods will is very delightſome, *Pſal.* 119. 97. 1 *Ioh.* 5. 3.

2. *Will profit?* We endeavouring to do Gods will, labour for our owne glory, 1 *Pet.* 2. 15. Sanctification, 1 *Theſ.* 4. 3. And ſalvation.

3. *Will examples?* Behold one which is unparalled, Chriſt Ieſus eſteem'd it his meate and drinke to do his Fathers will, *Iohn* 6. 38.

4. Would the Centurions ſervant go, and come, and do at his bidding?

5. Would *Balaams* aſſe at Gods commandement open his mouth, and reprove the madneſſe of his maſter. Rauens feed *Eliah* at Gods appointment. Frogs and lice execute judgements upon *Pharaoh* at Gods bidding? Did the earth open? rocks rend? ſtars fight? ſeas recule backward? wildernesſes tremble? &c. Do things by nature light aſcend, heavy deſcend, yea and often croſſe the courſe

course and current of nature, and shall not we, *not* senseleſſe creatures, *not* bruit beasts, *not* Gentiles, *but* Christians who stile our selves the sonnes of God, not do the will of our Father? God forbid. As we excell these in dignity, let us excell them in duty, and do the will of our Father. Which that we may do:

1. Pray earnestly, *Our Father— thy will be done.* In which place we do not pray that God would do what he will, but that we might do according unto his will. S. *Cyp.* de Orat. Dom.

2. Take heed of selfe-will, our will is commonly contrary to Gods will, *Iob.* 1.13. *Paul* would not be buffeted, and the Disciples would have fire in revenge from heaven. Submit we therefore our wills which are so corrupt to that most holy will of God.

3. Shunne ignorance of Gods will: for how can he doe the will of God who knowes it not, *Luke* 12. 48? *Let* some in the Church of Rome teach that ignorance is the mother of devotion. *Let* the simple soule promise to it selfe an excuse by its ignorance, and perswade it selfe that good meaning shall save. *Let* the enemies of all goodnesse raile against knowledge, saying it puffeth up and is fruitlesse. Yet O thou Christian soule which desirest to approve thy wayes to God thy Father: 1. *Believe not* those Popish instructours, for they are deceivers. *Can* that be the mother of devotion of which Sathan is the Father, 2 *Cor.* 4. 4? *Is* [a] errour: *is* [b] superstition: *is* [c] idolatry: *is* [d] contempt of God good devotion? *These*, these I say are the daughters, brats, spawnes, and offspring of this mother 2. *Follow* not that blind mans guiding who cannot perceive heavenly things. For as a penny in the water seemes bigger then a Starre in the Firmament: so heavenly graces (although they infinitely surpasse these dunghill vanities, are not at all or so little knowne to him that they are little or no whit regarded by him. *Will that excuse* which occasioneth all kind of iniquitie, *Eph.* 4. 18, 19, 20. *Will that save* which makes men accursed, *Iohn* 7.49? *Is vengeance* inflicted in flaming fire, safety, 2 *Thess.* 1. 8? That reverend *Bishop* Dr. *Usher* saith, *some invincible ignorance is damnable.* Pag. 51.

a Psal 95.10.
b Act. 17.
c Isa. 44.19.
d Exod. 5.2.

— *If a patient and Physitian were both ignorant of an onely remedie to recover a sicke man from his disease, the sicke must perish aswell not knowing, as if knowing he refused it.* 3. *Regard* not those witlesse and worthlesse arguments. *What though* braine-knowledge puffeth up, saving knowledge humbleth. *What though* knowledge is fruitlesse in many, ignorance must needs be fruitlesse in all. *How can* man do that he knoweth not? *How can* man do Gods will being ignorant thereof? Be wise therefore and understand the will of God, *Eph.* 5. 17. That ye may do the same.

CHAP. VII.

Duty 6. Saints must be content with Gods allowance.

Duty 6. LAstly, if God be our Father, learne we to put in practice S^t. *Pauls* Lesson, one of our fellow-brethren, *Phil.* 4. 11. To be content with our Heavenly Fathers allowance. The want of which Christian vertue is the cause of many monstrous evils, and domineering transgressions. *What mooveth* the insatiable inhumane *depopulatours* lesse mercifull then the raging Ocean (as a reverend *Bishop* saith in these words. *Remember with your selves the rich cormorants of this world, who like flouds and streams of strength too much overflow and drowne their brethren, their poore and weake brethren in this world, not leaving any place for them to dwell in, or to inhabit neare them,* &c.) Like the hideous *Gorgon*, suffering none or very few to live in her sight. To dash themselves against those keene and fearefull judgements of God, *Isa.* 5. 8. *Woe be to him,* &c. For so saith my forenamed learned Author, *of whom saith he, is that woe denounced,* Isa. 5. 8, 9. *A fearefull thing that men for denying others place by them shall lose their owne.* To plunge themselves so deepe into Gods displeasure, that Gods judgements pursue them so fast. That if a man make diligent enquiry and search in a little after succeeding ages (oftentimes in their owne) for these monsters of men: dispeoplers of townes: ruiners of common-wealths so farre as in

Bishop *Babington*, Gen. 1. Ver. 9. P. 5.

in them lyeth: occasioners of beggars, and beggery: and prey of usurers. *Instead* of spacious and splendent houses, he shall finde ruinous heapes: *instead* of good house-keepers, poore shepheards: *instead* of Christian men, silly beasts: *instead* of predecessours never dying fame their remembrance stinking: *instead* of Lords and owners of townes, lands, and great possessions, men either languishing with need and penury: or succoured by friends bountifull hands: or relieved in some charitable hospitall (I could wish that every open hearted *Iob*, and bountifull *Cornelius* would for ever exclude out of their foresaid hospitals (as unworthy the least relieſe) such cruell inclosers, their Adamantine hearts no whit regarding the cries of so many distressed ones)? Only want of contentment. If I have any of these here to learne them to be content, I advise them to listen to that forenamed famous Divine in the forenamed place. *How much better were it* (saith he) *even of these waters to learn to containe our selves in one place appointed, and to leave roome for others without drowning and overflowing them, with our greedy minds, till the wrath of God overflow us also, and give unto others all our gatherings.* And to hearken to S. *Ambrose*, long since speaking thus to their cruell fore-fathers. *Therefore one Ahab is not borne, but which is worse, Ahab is daily borne, and never dieth hence— How farre O you rich men do you inlarge your raging desires? whether will you dwell onely upon the earth? Wherefore do you thrust out a partaker of nature, and maintaine the possession of nature? The earth was established in common to all, poore and rich, why therefore do you rich men onely claime the proper right to your selves? This field which thou dost incloſe in large possessions, how much people can it maintaine? They refuse to dwell with men, and therefore they shut out neighbours— A bird joynes it selfe to birds, a beast is associated in friendship to beasts, a fish to fishes: Neither do they bring losse, but they receive for the most part communication of living by fellowship; and they covet earnestly fortification by the consent of a more frequent society. Onely thou man dost shut out thy companion, and dost include beasts, thou buildest dwellings of beasts, destroyest the dwellings of men,*

Non igitur unus Ahab natus est, sed quod pejus est quotidie Ahab nascitur & nunquam hic seculo moritur.

— Quousq; extenditu divites insanas cupiditates? Numquid soli habitabitis super terram? Cur ejecisti consortem naturæ, & vindicatis possessionem naturæ? In commune omnibus divitibus & pauperibus terra fundata est, cur vobis jus proprii soli divites arrogatis? Am. l. 4. lib de Nebut cap. 1. pag. 772.

Hic ager quem tu diffusis includis

possessionibus quantos populos alere potest? Ibid. cap 3.

thou induceſt the ſea within thy poſſeſſions, that beaſts may not be wanting. Thou ſtretcheſt out the ends of the earth that thou maiſt not have a borderer.

Fugiunt cohabitare hominibus, & ideò excludunt vicinos — Avis avibus ſe aſſociat — Pecus pecori adjungitur, piſcis piſcibus: nec damnum ducunt ſed commercium vivendi; cum plurimum comitatus capeſſunt, & quoddam munimentum ſolatio frequentiorum ſocietatis affectant. Solus tu homo conſortem excludis, includis feras, ſtruis habitacula beſtiarum, deſtruis hominum. Inducis mare intra prædia tua, ne deſint bellua: producis fines terræ, ne poſſis habere finitimum. Amb. I. 4. lib. de Hab. cap 3 275.

Uſura eſt contrarius naturæ, Tolet. lib. 5 Inſtr. Sacerd. cap 37. p. 781.

2. Where is it that the ravenous *extorting uſurer* (like the devouring Bubus, who with golden outſides beguileth and deſtroyeth the ſimple fiſhes flocking about him with admiration) doth pleaſe himſelfe with ſuch a kind and courſe of life which is againſt nature, equity, good manners, and the utility of common-wealths: Doth live in no calling (for if it be a calling which is lawfull why do *all lawes forbid* it? As learned *Biſhop Iewell* ſaith, *why doe good men abhorre it? Why are they aſhamed to be called uſurers? Why doth God prohibite it? What ground hath it in Scripture? What benefit is it to mankind?*) Doth hazard the ruine of his ſoule, and the loſſe of heaven, ſave onely becauſe he is not content? I will leave theſe griping uſurers to be dealt withal by ſome reverend and grave Fathers. For although light may ſhine from a woodden candleſticke, and meate may nouriſh out of an earthen diſh aſwell as out of gold: yet your experience, gravity, and profound learning will procure greater reſpect to the truth. *Be intreated* therefore to un-maske theſe monſters, and drive them from their ſhifting holes. *It is time* to deale roundly with them: *It not being now* as in the time of *Agis* when all uſurers bonds were burnt, which made the cleareſt fire that ever *Ageſilaus* ſaw in *Athens*. *It not being now* as when the Heathen puniſhed uſurers as much more as theeves. *It ceaſing now* to be as when they were denyed Chriſtian buriall, and the ſacred Communion. *It ceaſing to be now* as it was 1200. yeares after our Saviour, when uſury was ſo deteſted, that an *uſurers houſe was called the Divels houſe, his ſubſtance the Divels ſubſtance, none would fetch fire at his houſe, or have any commerce with him.* (Yet the Doctrine of the Church of England ſaith, [a] goods gotten by uſury are unjuſtly gotten, and

1 Theſ. 7. 8. Pag 78, 79, &c. &c.

Cent. 4. lib. 12. cap. 7. ex Pet. Cant.

Third part of Hom. againſt peril of Idol pag 77

ſo

[b] So many as increaſe themſelves by vſury, &c. they have their goods of the divels guift — they kneele downe to the divell at his bidding, and worſhip him.) For now they multiply, they are deemed by ſome, the Saints of our time: yea this ſinne [c] creepes I feare into our Clergy, and many forward Profeſſors. But woe to ſuch profeſſors, who make Religion to cloake their impiety, whoſe profeſſion and practiſe are ſo contrary. If any vſurers are now my hearers, I would not have them thinke that I wiſh them any hurt. Oh no; *I wiſh* to them as to mine owne ſoule, even ſalvation. *I wiſh* that with *Zachens* they would make reſtitution of their evill gotten goods, and not keepe in ſtore the matter of their ſinne to witneſſe againſt them, reſerving the treaſures of wickedneſſe ſtill in their houſes, *Micah* 6.10. it being better for them with Mr. *Bradford*, to forgoe all their patrimony on earth for reſtitution, then to reſerve it for their private enrichment here, and eternall beggery and endleſſe miſery hereafter; that they would forſake that curſed kind of life, imbrace ſome honeſt calling, and ſo come in the end vnto ſalvation.

3. From what roote growes that ſordid ſinne of *Covetouſneſſe*: loathſome to Heathen men, as appeares by ſuch like ſayings of theirs. *Who is rich? He that covets nothing. Who is poore, the covetous man. The covetous man himſelfe is cauſe of his owne miſerie: ſmall things are wanting to poverty, all things to covetouſneſſe*: accuſing God of injuſtice, and want of providence: which is againſt nature, chriſtianity, and ſalvation; making man injurious to God, his neighbour, himſelfe, and ſubſtance, but onely from his unſatiable deſire, which like the leane kine ever hungred; like the vaſt ocean receiving all waters, yet never full; like the earth the horſeleach, barren wombe, and hell never ſatisfied; ſurely from want of contentment.

4. In a word, is not want of contentation it which occaſioneth our apiſh *fantaſtique faſhion followers*, ſo often to metamorphiſe themſelves, ſometimes being men, ſometimes onely like men? It is therefore ſeaſonable at all times, beſitting all eſtates, and profitable for all perſons, to learne in all

b Part. 2. of Hom. for rog. weeke. pag. 242.

c *Vſura eſt peccatum mortale & oppoſitum aſſerere, eſt hereticum.* Tolet lib. 5. c. 28.

Iam 5.2. M. Samſon preface to *Braiſ.* Ser. of Rep.

Quis dives? qui nil cupiat. Quis pauper avarus. Bias 48. *Avaro quid mali optes niſi ut diu vivat pub.* 54. *Inopia parva deſunt, avaritiæ omnia. Idem* 70. *Avarus ipſe miſeriæ cauſa eſt ſuæ.* 53.

estates therewith to be content. Saint *Paul* had well learned this lesson, *Acts* 20.23. *Phil.*4.11. and perswadeth all Gods people to learne the same, *Heb.*13.5. 1.*Tim.*6.6.8. And if we well consider, we shall finde convenient, and fitting for us to be content with our fathers allowance. (*Contentation is when the mind of man is pleased with such things as God hath thought fit, and meete for a man, so that he is ready to undergoe a more hard, and meane estate if God will, ever judging his present condition best for him.*)

Αὐτάρκεια.

Reason 1. For without contentation of mind, if a man hath never so much he hath gained nothing: A man can find no gaine, no not in godlinesse (if it were possible to have godlinesse without contentment) without contentment, 1.*Tim.*6.6.

2. The Saints, those holy ones of God which are to us as glorious lights to conduct us in the holy way, whom we ought to follow as they followed Christ, were content with, and thankfull for food, and rayment. *O happie ones*, who preferred your soules before your bodies, heaven before earth, and were so content with necessaries; yea ofttimes to wander in sheepskins, and goateskins being destitute, and afflicted. *We commend*, and admire *Abraham* leaving his country: *Moses* forsaking an earthly paradise, *Iob*, *Paul*, and such; and shall wee not imitate them, as in other graces so in this?

3. It is meete for us to be content with any estate: Because whatsoever our estate is, it is better then we deserve. *Have we* food and rayment, we deserve not so much: *Have wee* not food to eat, and cloathes to put on, we deserve more woe, misery, and calamity. 2. *Be our* estate what it will, it is as good as we brought into this world: for how came we hither? Naked, weeping, poore, and shiftlesse. Why did God make man the principall creature of the world to be so borne, whereas other creatures can make some shift for themselves, but onely to teach us contentednesse? All we have, we found in the world. *Have we* food? wee brought none. *Have we* cloathing? we came naked. *Have we* any comfort? we came weeping. *Have we* any waies to helpe our selves? we came shiftlesse: be we therefore content. 3. *And wee*

have

have more then we can carry away, *Iob* 1.21. naked shall I returne, 1. *Tim.*6.7. we shall carry nothing away. *Saladine Conquerour of the East of all the greatnesse and riches he had in his life, carried not with him after his death, any thing more then his shirt*, said a Priest at his appointment, it being all the funerall pompe he would have being dead. M Knols. Turk. Hist.

1. This contentation doth no whit impeach honest labour, and industry in a sanctified calling. The same God who commands contentmēt enjoyning us to labour in some lawfull calling, *sc.* such as is founded upon Gods Word? profitable to mankind for soule or body, this life or that to come, 2. *Thess.* 3.10. *Adam* must get his bread, &c. *Gen.* 3. 19.

2. This doth not forbid us to pray unto God for temporall things, for although we must be content if we have not bread, yet may we lawfully pray for terrestriall supplements; 1. We being commanded to pray for daily bread. 2. We having a gracious promise to incourage us, *Mat.*7.11. 3. And Saints examples warranting us, *Gen.* 28. 20. *Prov.* 30. 7. 4. God being hereby glorified, we acknowledging the receipt of temporall things, yea every pittance and morsell of bread to come from him. 5. And these being so necessarie, that without them we cannot live. *sc.* 1. This prayer being *in faith*, assuring us we are Gods children, and that we have right to them in Christ. 2 *Not with* an immoderate care, but to sustaine present necessities. 3. *Not simply*, but conditionally praying for them so farre forth as they tend to Gods glory, the good of his Church, and our owne salvation. 4. *Not* to that end we might be rich, but to enjoy necessaries; not that which corrupted nature thinkes necessarie, for had it millions of gold it would thinke more necessarie, but necessaries truely in regard of nature, and a mans particular calling.

3. This condemneth not godly providence for time to come. A wise, provident, foreseeing consideration, being allowed *by the practise* of *Ioseph*, *Gen.*41.48 and the *Apostles*, *Acts* 11.29. *By Gods precept*, *Prov.*6.6. *And by the end of Gods* guifts, *Deut.*8.18. God gives providence for its proper

per and peculiar end. We are *forbidden to care for to morrow*, *ſc.* with carking care diſtruſting Gods providence. And *wee are allowed to lay up*, *ſc.* if without covetouſneſſe, made onely in reverence to Gods gifts, to lawfull ends, not truſting in any ſtore, not robbing our ſelves or others.

4. This doth nothing priviledge our idle wandering beggars, although they ſay they are content, and that they ſleepe as contentedly as we in our beds. This kind of living 1. *Being a diſorder* in a common-wealth, that being hereby robbed of the labours of many able bodies. 2. *A ſhame* to Magiſtracy not redreſſing it. 3. *A diſgrace* to rich men, proclaiming them irreligious and unmercifull, S^t. *Iames* telling us, that *pure Religion is to viſit*, &c. Not to be viſited, &c. *Iames* 1. 25. 4. *And forbidden* by God. But this condemneth ſuch who are diſcontent with Gods allowance, and commands us all, walking honeſtly in our lawfull callings, to be content with whatſoever God in his wiſdome ſhall give unto us. Which that we may be, let us conſider:

Mot. 1. That all we have, comes from God, *Iob* 1.21. *He gives, he takes.* What we have are meere gratuities, onely at the will of our Father. *He gives food to all fleſh*, Pſal. 136. 25. *He gives meate in due ſeaſon*, Pſal. 145. 16. *Have we much?* It is Gods gift. *Little or nothing?* It is his doing, and ſhall we be diſcontent with God? Shall our children be content with what we give them, and not we with what our Father allotteth us? *Shall God* undertake to provide for us, and we diſtruſt?

2. God gives us whatſoever is beſt for us. *Thoſe who feare the Lord ſhall want nothing*, Pſal. 34. 9. *ſc. which is good for them*, Verſe 10. We thinke we ſhould be bountifull had we riches as many men have: we would do juſtice were we in authority, &c. Alas poore diſcontented man thou holdſt thy garments faſt in boyſterous winds, which thou throw'ſt off in a ſunny day. *Thou wouldſt be better.* How know'ſt thou that? *Æneas Silvius* contradicted that truth being *Pope*, which before he defended. It is recorded that a certaine learned man preaching vehemently againſt non-reſidency, had his mind

Facic. tempo.

mind presently altered by preferments from the Pope. A learned Father writes thus to one, *To the zealous Monke, Lukewarme Abbot, cold Bishop, and dissolute Archbishop.* God may in love keepe from thee that, thou so earnestly thirsts after, least it hurt thee. Thy corruptions may like snakes in cold adversity be stupifyed and benum'd, which by warmth of abundance may become vigorous and full of strength, to overmatch thee. Pious and learned *Salvian* saith, * *Arrogancie for the most part is the waiting maid of new promotion.* Elsewhere he saith, *For how many wise men are there whom prosperitie cannot change to whom corruption doth not increase with prosperitie.* Deeme therefore thy present estate the best, and be content.

Monacho fervido, Abbati tepido, Episcopo frigido, Archiepiscopo dissoluto.

* Pedissequa etiam plerúq; novi honoris est arrogantia. Sal. Epist. Eucherio pag. 278.

Quotus enim quisq; sapientium est quem secunda non mutent, cui non crescas cum prosperitate vitiositas. Sal. lib. 7. de Gub. Dei, pag. 250.

3.

Reflect thine eye from beholding what is wanting, to see what favours thou dost enjoy. Thou canst not but behold sufficient cause to give thee contentment when thou seriously considerest what thou hast. *Thou art a man*: God might have made thee a beast. *Thou art a Christian*: thou might'st have beene a Pagan. *Thou art a sanctified Saint*: thou mightest have still beene dead in trespasses and sinnes. Grudge not therefore for what is wanting, but give thanks for what thou hast, and be content.

4.

Looke downeward where thou shalt see many come short of thee, yea perhaps such who in Gods esteeme are thy betters. *Stay sirs* said the wise Hare in the Fable, *Let our estate content us, for as we run from some, so you see others flee from our presence.* When thou shalt behold how many go before thee, thinke also how many come after thee, and this will make thee thankfull and content.

5.

Ponder in thy mind the brevity and shortnesse of thy life. It's but of a dayes continuance, like *Aristotles Ephemera*, hast thou enough for to day? Be content; perhaps thou shalt need nothing to morrow.

6.

Let the uncertainty of all worldly pelfe teach us contentment. *They take them wings and they are gone*, *Prov.* 23. 5. And they have the name of *uncertaine riches*, 1 *Tim.* 6. 17. Riches certainty is meere uncertainty. All earthly things are

fickle and fugitive, meere ſhadowes and vaniſhing ſhewes, reeling and tottering without foundation, forſaking us living, or we them dying. *Iob* tarried, his riches left him. *Dives* went, his riches ſtaid behind him. And then doth no man know to whom he ſhall leave them. See the brittle condition and tottering ſtay in worldy things by *Adonibezeek*, *Iud.* 1. 6, 8. Who having cauſed ſeventy Kings as dogges to gather meate under his table, himſelfe is afterwards ſo abaſed. And by *Bajazet* the firſt, the fourth of the *Ottoman* race, the firſt brother-killer, who being taken by *Tamerlane*, *was put into an iron cage, led in a chaine, made Tamerlanes footſtoole, and as a dogge to gather meate under Tamerlanes table.* Where the Hiſtorian noteth that a *ſhepheard was more happy then Bajazet*, and that *worldly bliſſe conſiſteth not ſo much in poſſeſſing of much, ſubject unto danger, as in enjoying a little with contentment devoid of feare.* Neither are they onely uncertaine, but alſo vanity and vexation of ſpirit, never ſatiating the ſoule of man no more then piling on wood nor powring on oyle upon a raging flame can coole, or quench its violent and ardent heate, *Eccl.* 5. 10. *He ſhall never be ſatisfied with ſilver.* Let *Alexander* conquer a world, yet he thirſts after another. Let *Ahab* have a kingdome, yet he wants *Naboths* vineyard, 1 *Kings* 21. 5. Let the rich man have ſuperabundant increaſe, yet ſomething is wanting, which makes him not know what to do, *Luke* 12. 17. And their largeſt terme is life, then like the ſpiders web they are all ſwept downe, whether riches of iniquity, or Gods good bleſſings.

7. Diſcontent cannot adde what is wanting, a *pound of care will not pay a pennie-worth of debt. Man diſquieteth himſelfe in vaine*, Pſal. 39. 6. *Labour in vaine*, *Pſal.* 127. 1. All a mans diſcontent cannot adde a mite to his ſubſtance, moment to his life, or haire breadth unto his ſtature.

8. Godlineſſe requires a contented mind to grow in, 1 *Tim.* 6. 6. *Thornes choake good ſeed Math.* 13. 7. Diſcontent is a thorne, carking cares are thornes, weed them out therefore, and be content: *Let therefore ambitious Haman* gall and fret himſelfe

himselfe with torturing discontent, because every knee doth not bend to him, *Est.* 3. 5, 6. *Let such who* have made gold their hope, *Iob* 31. 24. Yea, *let all worldly* minded men tire out themselves in labouring to get, excruciate themselves in carking to keepe, and languish through feare of losing these dung-hill commodities: and so never find any solace or contentment in them, they being the same men in plenty as in penury, being in both tormented with the racke of discontent. Yet let us who have given our names to Christ Iesus, *seeing God* by his speciall providence allotteth to every child his proper portion; *seeing he giveth* what is best for us: *and what* he with-holds it is in love. Let not our eye be evill, because God is good. Let us not repine at other mens large portion, nor grudge because we have no more, but be content.

1. Hast thou food convenient? Be with it content. *What and if* thou canst not heape dish upon dish, and course upon course? *What though* thou wanteſt dainties to provoke lust and wantonnesse? Yet be content with thy share and proper allowance. *If it be but food convenient*, Prov. 30. 8. *If it be but food to eate*, Gen. 28. 20. *If it be but a dinner of herbes*, *Prov.* 15. 17. It is not excessive dainties, but Gods blessing that nourisheth a mans body, witnesse *the little meale and oyle*, 1 *King.* 17. 14. Witnesse *Daniels pulse*, Dan 1. 15. *Christs five barley loaves feeding five thousand*, *Iohn* 6. 9. Witnesse the Israelites Quailes which choaked, and their loathed Manna which strengthened them. Hast thou therefore but parched pease with *Booz* and *Ruth*: pulse with *Daniel*; or barley loaves with our *Saviour Christ*, be therewith content. Milke and fruit were the banqueting dishes of our fore-fathers.

Neq; beatior est qui magnis opibus præditus est, eo qui diurnum habet victum. Solon. Herod. Clio pag. 38.

S. W. R lib. 1. cap. 8 Turks care not *Sect* 3. pag. 134. how little they bestow in private buildings, saying, their meane cottages are good enough for their short pilgrimage: though sumptuous in their Churches. M *Knolles*

2. Hast thou *cloaths* to put on with *Iacob*, *Gen.* 28. A *house* to lie in, and cloathes to keepe thee warme, be therewith content. Thou hast cloathing. *What though it is of skinnes?* *Adam* the sole Monarch of the world had no better, *Gen.* 3. 21. *What though it is of haire?* *Iohn Baptist* that Seraphicall Angelicall Teacher had no better, *Math.* 3. 4. *But thou wouldst*

be a little gayish and trimme: yet take heed of exceſſe, ſeeke not gorgeous apparell, ſeeke not new-fangled faſhions, carry not all thine ability upon thy backe, ſeeke not to have aſmuch in a ruffe as would wholly cloath thee: but having convenient covering fitting thy calling, be content. *Say not thy gorgeous attire is thine owne*: ſo are thine eares and eyes, yet neither to be abuſed. Content thy ſelfe to weare what is fitting. *It is not fit* for Chriſtians to faſhion themſelves unto this world, *Rom.* 12. 2. *It is not fit* for ſubjects to weare a crowne, nor ſervants to be as their Maſters. *But I weare mine owne.* And may not a man offend with his owne apparell? doubtleſſe yes. *ſc. In regard of* the occaſion, if thou weareſt it not for neceſſity or decency, but becauſe it is the faſhion, *Rom.* 12. 1. *In regard of* its maintenance, *ſc.* when to maintaine thy jollity thou robbeſt either Magiſtrate, Miniſter, Hireling or other. *In regard of the effects*, when thine apparell doth juſtly grieve the good, give occaſion of ſcandall to the bad, or hinder good exerciſes. And when thine apparell is 1. *Immodeſt*, 1 Tim. 2. 9. *Not agreeable to thy calling*, hats are for heads, not for hands, gloves for the hands, not for the feet. 3. *Not agreeable to thy condition*, and meanes of maintenance, gold upon a hatband or ſhoe-ſtrings, none or little in the purſe is very ridiculous. 4. *Not reſpecting* the cry of the needy: it is not fit to garniſh one part of the body with gems, billiments and brooches, and the reſt go naked and bare. Be content therefore with fitting attyre. It is better to have a gracious mind in a leather doublet, then a baſe fantaſticall mind in golden apparell. In labouring to be like a gentleman in apparell, yet none in truth, thou proveſt thy ſelfe a braineleſſe man. Seeke for enough, carke for no more: ſuperfluity makes a man neither warmer nor honeſter. *But it is ſome credit to be gay and fine.* But with whom? *With wiſe men*? No, money in homely garments can take up more on truſt, then diverſe others who are ſo greatly finiſh. *With God?* No, he more eſteemes of a leatherne, yea a naked, yea a Lazar Saint, then of a velvet Devill, *Luke* 16.

3. Haſt thou an honeſt calling or trade of life? Be therwith con-

content. Be not like the diſcontented owles of our times, who looking with malitious eies upon that others have, grieving at their owne, ſuppoſing their callings too too baſe for their heroicall & magnificent ſpirits, in diſcontent thinking to amend them by exchanging, overturne all, forſaking that kind of life wherto they were apted and made fit by parents choice, their owne experience, and maſters inſtruction: they puzzle and weary themſelves in their new-found vocations untill they can live in neither. Is thy kind of life unlawfull? Art thou an uſurer, &c? Then leave it. Is it an honeſt calling? Walke in it with contentment.

4 Art thou a poore man, yet be content with thine eſtate, for conſider: *If thou had'ſt riches* ſo much deſired, God can make them barren like *Hannah* ſo much beloved, 1. *Sam.* 1. 5. and thy poore eſtate fruitfull like hated *Peninnah*. 2. *They are like puddles* fayling moſt in time of greateſt need. 3. *They make a man no better* in Gods ſight. The Lord may give them as *Iael* gave drinke to *Siſera*, *Iudg.* 4 21. or *Ehud* gave *Eglon* a preſent, *Iudg.* 3. 21. as *Heſter* gave *Haman* a banquet, *Eſter* 7. or as the butcher gives the ſlaughter cattell a good paſture. The mountaines which are full of golden mines are not uſually cloathed with corne, nor loaden with graſſe. 4. *They are not as they ſeeme* to be, and are eſteemed. *They ſeeme* treaſure, as if they were for ever. *They are deemed* ſubſtance, as if without them men were but ſhadowes. *They are called goods*, as if they made men good, ſo much worth, of ſuch ability, account, and reckoning. But alas theſe are ſtolne names, for they are *thornes*, *Mat.* 13. 22. *deceitfull*, *Mar.* 4. 19. and often golden fetters. 5. *Thou haſt but a very little*. Be it ſo, nature is content with little, grace with leſſe, it's onely corruption of nature which is not content. One ſaith well, *a very little contenteth vertue, nothing ſatisfieth vice*.

Infantem nudum cum te natura creavit, Pauperiem omnipatienter ferre memento. Cato lib. 1, 21.

Virtuti modicum, vitio nil ſatis. Adrian carth. pag. 98.

5. Art thou in captivity, famine, reproches, &c. yet herewithall be thou content.

1. Why O thou Son of God ſhould'ſt thou be diſcontent with exile for thy fathers ſake, *ſince thou* canſt not be exil'd out of thy fathers country, the earth being the Lords. *Since*

the paſſage to heaven is open, and eaſy from one country as from another. *The Lord* being gracioſly preſent with his in their captivities as with *Ioſeph, Dani.* &c.

Ezek. 11. 16.

2. What if God for ends beſt knowne to himſelfe, layes upon thee famine, nakedneſſe, and ſuch like calamities, be therewith content, and ſeeke not by wicked purloyning to relieve thy neceſſities: heare what a heathen man could ſay, *I judge thee miſerable, becauſe thou waſt never troubled, thou haſt paſſed over thy life without an adverſary. Vertue is greedy of danger, military men glory in their wounds; thou maiſt know a governour in a tempeſt, a ſouldier in battell, how can I know, how much courage thou haſt againſt poverty, if thou floweſt with wealth? Whence can I,* &c. Moreover, conſider 1. *That theſe* extremities can onely hurt the body, diſcontent ſoule and body. 2. *That God* hath promiſed ſufficient, either therefore he will give cloathing to cover the body, or enable it as well as the hands and face to need none; heare what our Homilie ſaith: *We are never contented, and therefore we proſper not, he that ruffleth in his ſables, in his fine furred gowne, corke ſlippers, trimme buskins, and warme mittens, is more ready to chil for cold, then the poore labouring man, which can abide in the field all the day long when the north wind blowes, with a few beggerly clouts about him.* 3. Els the Lord will ſupply theſe defects with patience, and ſpirituall endowments.

Miſerum te iudico, quia nunquam miſer fuiſti, tranſiſti ſine aduerſario vitã. Avida eſt periculi virtus: militares viri gloriantur vulneribus: gubernatorem in tempeſtate, in acie militem intelligas, &c. Seneca cap. 4 quare bonis viris mala accidãt.

Hom. againſt exc: it appeareth, pag. 114.

3. What if reproches, diſgraces, and infamous indignities comming from a viperine generation of virulent enemies of Gods people, and from the ſerpentine tongues of all deboiſt ſtigmaticall ſellowes purſue thee, yet be thou therewith content (if thou be an honeſt hearted *Nathaniel*, and a *true Iſraelite*, and haſt all thoſe ruſticall taunts, ſcurrilous girds, and helliſh obtrectations for pieties ſake) conſidering 1. *That it* hath beene, and will be the peculiar portion of Gods Saints to be ſtung by the ſerpents ſeed. Thou art made a byword: *ſo was Iob* 30. 9. the drunkards ſong: *ſo was David, Pſal.* 69. 12. an object of many forged calumniations, *ſo was David, our bleſſed Saviour,* &c. Doe they ſtile thee heretike? *ſo did they Saint Paul, Acts* 24. 5. 14. Blaſphemer? *ſo did they*

Chriſt

Christ Iesus, *Mat.* 9. 3. glutton, and drunkard? *so did they, our Saviour*, *Matth.* 11. 19. Divell? *so did they, the Sonne of God*, *Matth.* 10. a deceiver of the people? *so did they, the worlds judge.* Since therefore the most generous and blessed ones have drunke deeper in this cup of disgrace, and infamy for pieties sake, bee thou content to pledge them. 2. *That these* carping wranglers, geering *Ishmaels*, and tongue-smiters of godlinesse and goodmen, are but bruit beasts in Gods estimation, in their delights, practises, and end: Wee can contentedly passe by a snarling dogge barking at vs, and why then should wee not bee content, although these dogs of hell grin, and gnash their teeth against us. 3. *That these* shall be soundly scourged for their bold attempts against Gods Kings, and Priests, the Lords jewels, and the apple of his eye. Witnesse scoffing *Ishmael*, cursing *Shimei*, rayling *Rabshakeh*, and those mocking children which were rent by beares (I doe discard, and casheere hence as none of those to whom I speake in this passage) such disguised miscreants, whose profession and practise agree like harpe, and harrow; *Iudasses*, amongst *Apostles*; *Demasses* among Christians; of men the vilest; from heaven the farthest.

Ought we to bee content having nothing with poverty, captivity, &c. what cause of contentation, therefore have we all. *Blessed be God the father of mercies.* *We* sit quietly under our owne vines; *We have* food convenient, a fruitfull land, the glorious Gospell of Christ a light to our feete, and a lanthorne to our paths: *We have* no leading into captivity: *We see* no Saint murtherers, haling and dragging our sincere Nathaniels to fire, and faggot: why should we not therefore be thankfull, and content, *Have we not* overplus? yet if wee follow nature or grace as our guide, *we have* that inough which may give us content: you therefore whose onerous penury seemes to overcharge you, bee you content with your fathers allowance. And you great, and mighty ones of the earth, you came naked as well as others, you shall goe empty as well as they; you have large endowments, the Lord hath allowed you necessaries, and delicacies; be you therefore thankfull

The greatest oppressours and most undertroden wretches, are all subiect to one high power, governing all alike with absolute command. S.W.R. *lib.* 3. *cap.* 6. *p.* 773.

thankfull to this bountifull benefactour, be you content with your ſo large allowance, and doe not grinde the faces of the poore, nor chop them in peeces as for the pot, by exceſſive rents, and exactions, be you pleaſed to let men gather up your fragments, and with the ſweat of their browes to gleane a living out of the earth:
In a word, let us all whoſe father is the Lord, be content with his allowance.

OF

OF THE SOCIETIE OF THE SAINTS,

the third Booke.

CHAP. I.

Answering objections against this communion.

OVr Apostle having perswaded to fellowship of the Saints; he now prevents those secret Objections which might bee framed after this, or the like manner. What cause is there, why we or any should strive to agglutinate our selves into your Society? Is there any advantage or profit, contentment or pleasure, in likelyhood to accrue from your consociation? *Alas* by your owne confession, *you are grievously perplexed, troubled on every side, cast downe*, 2. *Cor.* 4. 8, 9. If wee looke upon your doctrine, it is counted *schismaticall*, *Acts* 21. 28. and *hereticall*, *Acts* 24. 14. If we behold your actions, they are deemed *rebellious*, *seditious*, *profane*, *Acts* 24. 5, 6. If we consider your esteeme in the world, we shall have small incouragements, not onely are you despised, and defamed, but made *a spectacle to men, and Angels to the whole world*, 1. *Cor.* 4. 13. *you are as monsters or men wondred at*, *Zach.* 3. 8. *you are made as the filth of the world, and of-scouring of all things*, 1. *Cor.* 4. 13. Happily some few wise, mighty, and noble, may favour you; *yet not many such will imbrace your doctrine*, 1. *Cor.* 1. 26. Happily a few despised ones may ioyne in your society, *but what are* *Obiect.*

they to others? What are such simple ones compared with the learned Scribes? What are such beggerly fellowes in regard of the rich ones of the world, or your so little handfull to the whole world? Your societie alas is a little flocke, persecuted people, and despised company.

Answ. Let these things be granted, yet it is advantageous to communicate with us. What though we are *troubled, yet not distressed; perplexed, yet not in despaire; persecuted, yet not forsaken,* 2.*Cor.*4.8,9. Our doctrine is counted hereticall, and apocalyptical frensies: yet *after that way they call heresie, we worship the God of our fathers.* Our chiefest pillars, such as Saint *Paul*, are counted *pestilent fellowes, moovers of sedition, ringleaders of sectaries, prophaners of temples, Acts* 24.5.6. *fooles,* 1.*Cor.*4.19. although they have had as liberall education at *Gamaliels* feete, as blacke mouth'd *Tertullus*; the filth and off-scouring of all things, we yeeld all this, and more. *We are poore,* yet making many rich; *having nothing* we possesse all things; 2.*Cor.*6.10. *We are as sheepe appointed to the slaughter, &c.* yet for all this our fellowship is desireable, for though it is base in the eye of the world, *it is most honourable.* Though it seemes ignominious, *it is most glorious.* Though it's poore to mans view, yet *it is unspeakably rich.* Thinke not worse of it for worldlings censure. What wise man will reject sweet smels, because men sentles regard them not? disesteeme of those heavenly lights, because blinde men doe not behold their beauty? abominate, sweet sounding melody, because deafe persons receive no contentment by it? who of any indifferent ingenuous education will vilifie true nobility, because fooles despise it? trample under foot pretious pearles, because swine so use them? or disesteeme of the glorious communion of Saints, because bedlam beasts, hoodwink'd, yea starke blinded by the god of this world, dead in sinnes and trespasses so basely regard it? *Our fellowship is not onely with crosses,* although we endure them; *with povertie,* although we feele it; *with scornes,* although we suffer them. *But with rejoycing,* which is our priviledge; *with riches,* which are our right; and *with honour,* which alwaies accom-

accompanieth us. For *truly our fellowship is with the father, and with his Sonne Iesus Christ.*

CHAP. II.

Doct. 3. Saints have fellowship with the Father.

Doct. 3.

AS the Saints have fellowship one with another, so have they also communion with the Lord of glory, or with the father [*our fellowship with the Father*] *Ioh.* 14. 23. *We will make our abode with him*, 1 *Cor.* 14. 25. *That God is in you*, 1 *Ioh.* 4. 12. 13. *If we—God dwelleth in us—we dwell in him, and he in us, ver.* 16. *dwelleth in God, and God in him.*

Reason 1.

Those who are link'd unto the Lord in the neareſt, and moſt intimate ties, and bonds of ſociety, have fellowſhip with the Lord of glory, or the Father.

But all the Saints of God are link'd unto the Lord, in the neareſt, and moſt intimate ties of ſociety. Therefore; The latter propoſition I make evident thus.

Thoſe who are link'd unto the Lord in the *ties of ſervants*, which are the greateſt favourites: *of friends* who are beſt beloved, are link'd to the Lord in the moſt intimate ties of ſociety.

But al the ſaints of God are link'd unto the Lord in the tie of

1. Servants, which are the greateſt favourites. The Lord is pleaſed to grace them with this title of being his ſervants, *Iſa.* 44. 1, 2. *Iacob my ſervant, Iob* 1. 8. *my ſervant Iob, Num.* 12. 7. *my ſervant Moſes is not ſo.* Let none object and ſay, *Is it any honour to be a ſervant?* for it's a title of the greateſt dignity to be ſtiled Gods ſervant. *Or if ſo*, is there ſociall communion betwixt Maſter and Servant? For there is intimate ſociety betwixt Maſters, and beloved favourites though ſervants. *Witneſſe* the ſociable aſſociation of *Ionathan* and *David*, 1. *Sam.* 20. yet was *David* his ſervant, *ver.* 7, 8. *Witneſſe* the friendly fellowſhip twixt *David* and *Huſhai*, 2. *Sam.* 15. 37. & 16. 17. yet was he his ſervant, 15. 34. & 16. 19. and *Witneſſe* theſe ſervants of God, who are his greateſt favo-

rites, *Exod.* 4.23. *Let my ſonne goe that he may ſerve mee*, yea ſo deare, and tender in his ſight are they that he would not have the leaſt hurt or violence offered to them, *Pſal.*105.15. *touch not mine annointed*, eſteeming them his ſpeciall treaſure, *iewels*, *Mal.*3. 17. and *the apple of his eye*, *Zach.* 2. 8.

2. Friends, *Iſa.* 41.8. *the ſeed of Abraham my friend*, 2.*Chron.*20.7. and *gav'ſt it to the ſeed of Abraham thy friend*, *Cant.* 5.1. *Eate O friends, drinke, yea drinke abundantly O beloved*, *Iam.* 2.23. *called the friend of God.* Can any fellowſhip be more firmely cemented or intimately indeerd them that of friends? ſurely no. The *Poet Horace* wiſhing a proſperous journey for his friend *Virgill*, calleth him *halfe his ſoule.* Saint *Auguſtine* bewailing the death of his friend *Hebridius*, ſaith he, *thought his ſoule, and the ſoule of his friend had bene but one. For I thought that my ſoule, and the ſoule of my friend had beene but one ſoule in two bodies: he therefore being dead, life was dreadfull to me, becauſe I deſired to live no longer, yet therefore I feared to die leaſt he ſhould wholly die.* And the ſacred Scripture affirmeth, that a *friend is as a mans owne ſoule*, *Deut.*13.6. that he *loves at all times*, *Prov.*17.17. and *ſticks cloſer then a brother*, *Prov.*18.24. If all the love of *Pylades* and *Oreſtes*, *Damon* and *Pythias*, *Pyramus* and *Thiſbe*, *Scipio* and *Lelius*, and of all other renowned heathen friends, unheard of or recorded. If the moſt melting affectionateneſſe of *Ionathan* and *David*, *David* and *Huſhai*, *Auguſtine* and *Hebridius*, and all other the deareſt friends prophane and pious, could poſſibly inhabit within any two created beings; yet might there not be ſo much as any compariſon betwixt ſuch an imagined friendſhip, and this reall of Gods to his Saints. *For for* theſe his friends ſakes it is, that there is a continued courſe of ſummer & winter; that the world enioyes the comfortable aſpect of all his excellent creatures; that the world is not wholly conſumed in the twinckling of an eye, 2.*Cor.*10.6. *yea for* them he gave his owne Sonne to ſuffer a ſhamefull death, *to them* he gives his ſanctifying Spirit, and *for them* he reſerves an everlaſting crowne of glory.

*Vt ſerves animæ dimidium meæ. lib.*1, *Ode.*3.

*Nam ego ſenſi animam meam, & animam amici mei unam fuiſſi animã in duobus corporibus, &c. lib.*4. *Confeſſ. cap.*6.

He

He who takes that as done to himſelfe which is done to the Saints, hath fellowſhip with them. But the Lord of heaven and earth takes that as done to himſelfe which is done to the Saints. *Witneſſe* that ſweet ſtraine in the heavenly hymne of *Moſes* the man of God, *Deut.* 32. 10. *He kept him as the apple of his eye. Witneſſe* that faithfull petition of Iſraels ſweet ſinger, *Pſal.* 17. 8. *Keepe me as the apple of thine eye.* Witneſſe the Prophets reaſon of Gods heavy judgement upon the nations which ſpoiled his Church, *Zach.* 2. 8. *For he that toucheth you, toucheth the apple of his eye.* Witneſſe that conſolatory ſaying of our Saviour, *Math.* 10. 40. *He that receiveth you, receiveth me; and he that receiveth me, receiveth him that ſent me.* Witneſſe that heavenly ſpeech of *Chriſt Ieſus* to that enraged perſecutor of Gods people, *Why perſecuteſt thou me? Acts* 9. 4. And witneſſe that irreverſible and irrevocable ſentence of the moſt upright Iudge of men and Angels at the laſt and dreadfull day of judgement. *Math.* 25. 40. 45. *You did it to me: You did it not to me.* Therefore they have fellowſhip, &c. *Reaſon* 2.

3. Thoſe who are joyned to the Lord with an undiſſoluble bond of an everlaſting love, which can never be broken, have fellowſhip with God: But the Saints are joyned to the Lord with an indiſſoluble bond of an everlaſting love, which can never be broken, *Ieremiah* 31. 3. *I have loved thee with an everlaſting love*, hence is it, that *the gates of hell ſhall not prevaile againſt them*, *Math.* 16. 18. So he loveth them, that *nothing can ſeparate them from the love of God, Rom.* 8. 39. So that they are *ſealed with the Spirit of God unto the day of redemption, Eph.* 1. 13. 4. 30 So that he hath purpoſed with an unchangeable decree to have them ſaved.

4. Thoſe who dwell each in other, have fellowſhippe one with another: But the Lord of heaven and earth, and the Saints dwell each in other, 1 *Ioh.* 4. 12. 13. 15. 16. 1 *Ioh.* 3. 24. *Ioh.* 14. 23.

CHAP. III.

Vſe 1. *Comforting the Saints from this fellowſhip.*

Vſe 1.

THis ineſtimable tranſcendent conſociation affoordeth copious matter of conſolation to every true-hearted *Nathaniel.*

Conſol. 1. Tom. 4. de juſtific. cat. lib. 3. cap. 14. pag. 897. &c.

1. Againſt *Bellarmines* unſound and uncomfortable doctrine of finall and totall falling from grace, the love and favour of God. It's poſſible (I know) for theſe *goodfellowes* to fall in part, and for a time from ſome graces, ſome meaſure of grace, and from former ſignes, and ſenſe of Gods favour. Of graces *ſome* are principall, and abſolutely neceſſary to ſalvation, as faith, hope, love, theſe may be leſſened, decayed, and covered in regard of operation, *Pſal.* 51. 10. *Create in me a new heart. Some* are leſſe principall, yet requiſite, and very profitable, as the feeling of Gods favour, chearefulneſſe in prayer, joy in the Holy Ghoſt; which leſſer graces may be quite loſt for a time. *Me thinkes* ſuch like conſiderations as theſe following may ſufficiently incourage all of this ſociety againſt feare of not continuing in the love and favour of God. 1. *Such* are the gifts of *God the Father* to his onely *Sonne Chriſt Ieſus*: Which Donatives he will not loſe, *Iohn.* 6. 39. *Neither ſhall any take them out of his hands*, 10. 28. 2. *Such* are the precious purchaſe of the invaluable bloud of the immaculate Lambe, the Sonne of God, more worth then millions of worlds, *Acts* 20. 28. Things dearely bought are dearely beloved, dearely beloved are carefully kept, and not willingly loſt. 3. *Such* have *Chriſt Ieſus* praying for them, *Luke* 22. 32. *That their faith faile not*, *Iohn* 17. 9. That his *Father* would *keepe them*, Verſe 11. *from the evill one*, Verſe 24. Heb. 7. 25. *That they may be with Chriſt.* 4. *Such* are kept by the invincible power of God, through faith unto ſalvation, 1 *Pet.* 1. 5. 5. *To ſuch* the Lord hath promiſed (and *his promiſes are yea and Amen*, 2 *Cor.* 1. 20.) eternall life, 1 *Iohn* 2. 24. 6. *Such* are ſealed by the Spirit of God to the

day

day of redemption, *Eph.* 4. 30. Therefore it is as possible, 1. *For Iesus Christ*, that invincible Lion of the Tribe of Iuda, victoriously conquering sinne, Sathan, death and damnation. 2. *For the Lord of Hosts*, whose hosts and armies are all creatures, from the most contemptible flyes and lice, to the mightiest Angels: whose omnipotencie is such, that he effecteth what he will, all things being alike possible to him: It's as possible (I say) for the Sonne and Father to be overcome, as for the Saints, being kept and preserved by them both. 3. *It's as possible* for Gods decree to suffer mutation and change, and so for that Lambes Booke of Life (for so is the Decree of Gods Election called) continually to be mutilate, subject alwayes to defacing by having the names of some of Gods Elect blotted out of the same; and yet *there is no variablenesse with the Lord, nor the least shadow of changing, Iam.* 1. 17. 4. *For the* ingraven seale of Gods sanctifying Spirit to be blotted out, and so to be more uncertaine then those of the *Medes* and *Persians*. 5. *For* the inestimable bloud of the immaculate Lambe *Christ Iesus* to be as water spilt upon the earth. 6. *For* the purest and most prevailing prayers that ever ascended to the Lord of Sabbaths, the meritorious petitions of Gods owne Sonne to be of no force (and yet the Prayers of one righteous man availeth, if it be fervent, *Iames* 5. 17.) 7. *For Gods* promise to be unfaithfull, as for those who have fellowship with the Father, to fall from grace finally, totally: But the one, therefore the other are altogether impossible. I know the Prophet (*Ezek.* 18. 24.) saith, *when the righteous*, &c. But as *Mr. Yates* and others say well: *Those words are a commination or warning to keepe the elect from falling, to make the reprobate inexcusable. 2. The words are generally spoken to all in the Church; therefore the worser part may fall away. 3. They are conditionall, like Rom.* 8. 13. *Luke* 19 40. Scriptures and reasons against this are learnedly answered by *Mr. Bernard* in his *Rhens* against *Rome*. When therefore that roaring Lyon who seekes by all meanes to devoure, shall use such like temptations against the assurance of thy perseverance as these following. O thou who hast fellowship with the

Ob.

This ad Casarem. pag 110. *Zanch.* Tom. 7. page 340, 341. Contra Rem. in Collar. Hagien. Thes 5.

the Lord, and ſo furniſhed with true ſaving faith, *thou art* mutable, fraile and weake. 2. *Thou art* uncertaine of thy ſalvation. 3. *Thy firſt* parents in Paradiſe could not ſtand. 4. *Their* ſtrongeſt Children have fallen, witneſſe *David, Salomon, Paul, Peter*, &c. and doſt thou thinke to cõtinue? *Thine* enemies are *not* few, but many: *not* meane, but mighty: *not* malecontent alone, but alſo malicious: *not* tractable, but truculent: not lither, but laborious: *not* ſimple, but ſubtile: *not* negligent, but vigilant; and doſt thou dreame of perſeverance? Enliven thy ſelfe after this or the like manner. I confeſſe mine owne imbecillitie, the fall of my firſt parents in Paradiſe in their innocency, and their poſteritie; neither am I ignorant of the number, nature, and properties of mine enemies. What then? Muſt I therefore of neceſſitie fall away? No ſuch matter. 1. *I am* weake and feeble. True. *But* I doe not reſt upon my ſelfe, but upon the Lord, who keeps me, who is greater then all, neither is any able to pluck me out of my Fathers hands, *Iohn* 10. 29. 2. *I am* uncertaine. *But how?* In regard of my ſelfe; but God hath eſtabliſhed me in Chriſt, 2 *Cor.* 1. 21. 3. *Neither* did *Adam* ſtand in innocency, nor *Sathan* in glory. True; they ſtood by their owne ſtrength; ſo do not I: by Chriſt I ſtand, and am kept by the power of God to ſalvation. 4. *The ſtrongeſt* of *Adams* poſterity have fallen: yet not finally; *Peter* was winnowed, *Paul* buffeted: *But* they roſe againe, their faith did not faile, Gods grace was ſufficient for them. Winnowed I may be, buffeted I may be, overcome can I not be: for my life is hid with Chriſt in God. 5. *Mine enemies* are many: yet more with me, then againſt mee, 2 *Reg.* 6. 6. *They* are malicious: *But* God is mercifull. *They* are not ſo ſtrong, *but* God is more ſtrong; and although they are watchfull, yet I know to my comfort that he that keepeth Iſrael doth neither ſlumber nor ſleepe, and therefore I ſhall continue. Moreover: 1. *Since* it is Gods will to ſave me, *Iohn* 6. 39. 2. *And* Gods will ſhalbe done, *Pſal.* 115. 3. *For* he can do what he will, although he will not doe all he can. 4. *Since* the faithfull formerly beleeved this, 2 *Tim.* 1. 12. For *I am*

perſwaded

perſwaded that he is able to keepe that which I have committed to him againſt that day, 4. 18. *Will preſerve me*, &c. 5. *And* warrantably. The *Apoſtles* and *Prophets* preaching it, 2 *Tim.* 2. 19. *The foundation of God ſtandeth ſure, having this ſeale, the Lord knoweth who are his.* 6, *Since, the gifts and callings of God are without repentance, Rom.* 11. 29. And ſo the graces of God are irrevocable in regard of the ſeed, ſubſtance, and habite of them; although not in regard of the actions, fruits, feeling, meaſure and degrees, *Pſal.* 51. 9, 10 11, 12, 13. 7. *Since* the Lord will finiſh and perfect his workes of grace once begun, *Phil.* 1. 6. 8. *Since* (in a word) *I have fellowſhip with the Father*, and ſo intimate, that he vouchſafeth to dwell in me by his graces and Spirit, (and therefore his preſence is *effectuall* and mighty to poſſeſſe and governe me, hath dominion over me, inwardly enlightening me to know: and powerfully guiding me to do this knowne will of God. 2. *Continuall*, not as of a gueſt who lodgeth for a night in an Inne, and is gone next day, nor as a ſojourner that flitteth, but as an owner and poſſeſſour to abide for ever) and graciouſly admits me to dwell in him, ſo as to be joyned conſtantly unto him by faith, as by an inſtrument; of which ſociety, my love to God, and my brethren is a witneſſe, 1 *Iohn* 4. 16. *I ſhould not onely* infinitely wrong mine owne ſoule (which I eſtimate more then the world, for all that would advantage me no whit if it were loſt) bereaving it of its comfortable aſſurance of Gods infinite love and favor: *But alſo* the Lord himſelfe queſtioning the immutability of his unchangeable decree: *the* power of his omnipotent almightineſſe: and *the* certainty of his promiſes, which are yea and Amen, confirmed with the hand, ſeales, and oath of truth it ſelfe; if I did not aſcertaine my ſelfe of my continuance to the end. Perſwaded therefore I wilbe that I having fellowſhippe with the Father, ſhall not fall finally or totally.

The conſideration of our ſociety with the Father is an unmoveable proppe and pillar to uphold our wavering faith; a ſure anker to ſuſtaine us in the moſt boyſterous ſtormes in

this raging ſea of miſery, when the moſt hideous billowes of fiery trials, infernall temptations, ignominious reproaches, or any other diſaſterous waves of ſtorming calamities, diſquiet our paſſage towards the haven of endleſſe happineſſe. *Have we fellowſhip with the Father*, then with God; and *what is he?* A Lord of armies, having all the hoſts in heaven, every one of thoſe miniſtring Angels, one whereof deſtroyed 185. thouſand in one night, 2 Reg. 19. 35. The innumerable multitudes of Sunne, Moone, and Starres of light, *Ind.* 5. 20. Every one of thoſe Elementary Bodies, or Meteors ingendred of vapours in the aire above, as wind, raine, haile, ſtorme, tempeſt, thunder, and lightning, *having* the ſole ſoveraignty over, and the onely guidance of all the variable and numberleſſe armies of all earthly artillery. *Witneſſe* the ſea ſwallowing up the purſuing Ægyptians, and ſheltering Gods peculiar people: *Witneſſe* the earth ingurgitating, or greedily devouring up thoſe rebels in the wilderneſſe: *Witneſſe* the Hornets driving out the Canaanites; Lice, flyes, and Frogs taming the haughty Ægyptians: *Witneſſe* thoſe vermine, whoſe contemptible intrals were the ſepulchres of proud King *Herod*: *Witneſſe* the ſwords of enemies piercing through the bodies of their fellowes, *Indg.* 7. 23. 2 *Chron.* 20. 22. Yea, ſheathing themſelves in their owners bowels, 1 *Sam.* 31. 4. Therefore omnipotent to defend us. Although therefore we be few, and naked, neither furniture of horſes, chariots, Captaines, or ſouldiers can hurt us, if he be for us. 2. *Let* Captains of enemies be as *Cyrus* amongſt the *Perſians*; *Hannibal* amongſt the *Carthaginians*; *Marcellus*, *Scipio*, and *Pompey* amongſt the *Romanes*; *Pyrrhus* amongſt the *Epirots*; *Scanderbeg* againſt the *Turkes*. 2. *Let* their ſoldiers be as painfull as Piſmires, as fierce as Tygers, as ſwift as Eagles, as ſtrong as Lions, as obedient as *Scipioes*. 3. *Let* them have all things fit for warre, plenty of money, corne, and other proviſion, fitneſſe of place, helpe of friends and allies. 4. *Let* their wals be like Babilons, Forts like Ninivehs. 5. *Let* them have *Tamberlanes* troupe of 400000. horſe, and 600000. foot; yet need we not feare having fellowſhip with God, who is able to defend us.

Have

Have we fellowship with the Father; then with God who is good and mercifull to bestow all the treasure of grace upon us. 2. *With the Father*, who is just to protect us against Sathans cavils, *Rom.* 8. 33. 3. *With the Father*, who is wisdome it selfe, to direct us by his Spirit in the darknesse of this world. 4. *With the Father*, who is rich to reward us in mercy.

1. How should we be cast downe with poverty who have fellowship with him who is most rich, whose is the earth, and the fulnesse thereof, *who openeth his* bounteous *hand, and filleth all with his good blessing*, Psal. 145. *Who giveth to the cattell their food, and to the young Ravens when they crie*, *Psal.* 147. *True* it is, that many of these goodfellowes have need, and may want bodily food. But this want is supplied, 1. *with* strength of body to beare the want thereof, as in *Moses* and *Elias* forty dayes. 2. *With* Gods rich blessings upon poore meanes of maintenance, and nourishment, as in *Christs* miraculous feeding of many thousands with a few loaves and Fishes, in the widowes meale, and oyle, 1 *Reg.* 17. 14. 2 *Reg.* 4. 6. And in *Daniels* pulse. 3. *With* contentation of mind with little as well as with much, *Phil.* 4. 8. 11. 12. Or, 4. *With* counterblessings of another kind, as spirituall for corporall, eternall for temporall, 2 *Cor.* 6. 10. *Poore and* yet *making many rich*, Iames 2. 5. *Poore* and *rich in faith*, Rev. 2. 9. *True* it is, they may want; *but* they cannot want any thing that is good for them, *Psal.* 84. 11. *Psal.* 34. 10. God denies them; *not* because he is not able, or willing to give; *but* because such is his wisdome and love, that he knowes and gives things most needfull for them, as a carefull mother, nurse, and Physitian. If the want of them be medicinable and profitable for us, we need not regard the lacke of them. *Will* the Lord give to ravens, and lyons, and not to men? *Will* he give to wicked men, sonnes of Belial, and not to his owne? *Will* he give them his Sonne, his Spirit, his graces, his kingdome, himselfe, and deny them baser matters? *No*, he cannot, he will not, if the enjoyment of them be for our good.

2. *How* should we be terrified with infamy of this world,

S. *Auguſtine* feared the praiſe of the good, deteſted that of the evill. S.W.R. p. 1.

having fellowſhip with the Lord of glory. For what? And if none are leſſe gracious then the godly men: Yet, 1. *They* are gracious with ſome, although not with all. 2. *They* are in ſome favour, although not in great. 3. *They* are ſometimes in favour, though not alwayes. 4. *They* are gracious with God, although not with men. *True* it is, none are, or ever were more baſe and vile then the godly men; yet *never* in the eyes of all men, onely of the wicked. 2. *Not* altogether, but in part. 3. *When* they were moſt baſe and vile in mens eyes, they were moſt glorious in Gods: *For, they have fellowſhip with the Father.*

3. How ſhould we feare exile, who have a countrey in heaven, we *having fellowſhip* with him, whoſe is the earth, out of whoſe country we can never be baniſhed?

Meritò timeat, qui ad ſecundam mortem, de hac morte tranſibit. Cyprian de Mor. pag. 53. *Ejus eſt mortem timere, qui ad Chriſtum nolit ire.* Ib. pag. 49.

4. How ſhould we feare death, who have our life hid in Chriſt with God? *Let him feare death* (ſaith S^t. *Cyprian*) *who will paſſe from this death to the ſecond death.*

It is his part or duty to feare death who will not go to Chriſt, ſaith the ſame Father.

I deſire to be diſſolved, ſaith the bleſſed *Apoſtle,* Phil. 1. 23. *Bleſſed are the dead,* ſaith the Spirit, *Rev.* 14. 13. *Come Lord Ieſus,* ſaith the *Bride, Rev.* 22. Whence ſprings this deſire? What is the ground of this bleſſedneſſe? And whence flow thoſe earneſt longings? ſave from the ſweet ſociety with the Father?

5. How ſhould we feare *ſinne,* having fellowſhip with him who juſtifieth? *Rom.* 8. 33. *Death,* having fellowſhip with life? Or *Sathan,* having fellowſhip with God? *True* it is, we living here on earth are ſubject, 1. To *ſinne*; *ſcil.* the ſtaine; yet free from the dommion, and due deſert of ſinne. 2. To *death, ſcil.* its ſtroke, it being decreed for all men once to die: *yet* free from the ſting of death. 3. *We are* liable to Sathans bitter buffetings, *yet* that evill one cannot touch us with his deadly blowes, *Iohn* 5. 18. 4. *We* are not exempted from the grave; It muſt have us, *but* it may not hold us for ever.

6. How ſhould we feare any thing, *having fellowſhip with God,* who hath all things?

To

To conclude therefore: For our comfort we may aſcertaine our ſelves, that having fellowſhip with the Father, wee ſhall have no good thing with-holden totally, finally, without a ſupply if it be good for us. 1. *Have we fellowſhip with the Father?* Then ſhall we be inveſted with his Spirit, enriched with his graces, rewarded with his kingdome. 2. *Have we fellowſhip with the Father?* We need not feare either want of ſufficiencies: want of counſell in diſtreſſe: want of comfort in our extremities: want of grace in this life, or glory in that which is to come. 3. *Have we fellowſhip with the Father?* We have him therefore to be our friend, his Sonne our Spouſe, his Spirit our comforter, his Angels our guard, his Saints our companions, and his creatures our ſervants. And doth not this miniſter (my brethren) ſuperabundant conſolation to all ſuch, who *have fellowſhip with the Father?* All matter of comfort is included in this fellowſhip. Is an happy, an honourable, a pleaſant, or profitable condition, matter of ſolace and rejoycing? Behold, here are all; for who more happy, who more honourable, who more pleaſant or rich, then ſuch who have *fellowſhippe with the Father?*

CHAP. IIII.

Uſe 2. Reprehending wicked men.

Uſe 2.

WHy *boaſt* you ſo, you bragging Belials, terming your ſelves, and ſuch who are birds of the ſame feather with you the onely goodfellowes? Whereas, were it poſſible to take away your dunghill ſcurrilities, quaffing complements, ridiculous girings, obſcene ribaldries, irreligious tongue-ſmitings of men better then your ſelves, blaſphemous oathes, and ſuch like helliſh ſtuffe, your time is irkſome, and your mirth is marred. *Why vaunt* you ſo of your ſociety, it being with Sathan and his curſed workes of darkneſſe? *Here is a fellowſhip*, which is truly good, becauſe with God. *Yours* brings ſhame, *this* honour: *Yours* perils, *this* ſafety: *Yours*

losse of time, of wealth, of wit, of credit, of soule, of heaven; *this* great gaine, interesting into earthly things, giving a full enjoyment of a sufficiencie of saving graces, and an assurance of immortall Glory: *yours* no sound comfort, *this* joy solid and substantiall; for *it is with the father.* In stead therefore of glorying in your sinne, take notice of your danger, folly, and duty.

1. *Have the Saints fellowship with the Father*, then in what a lamentable case are all such, who dare presume to abuse, and wrong those who are so nearely indeared to the Lord? It was and will be the use and practise of Sathan, and his serpentine brood to esteeme of Gods Saints, as of the *refuse and offscouring of all things*; 1. *Cor.* 4. 9. 12. to repute them *monsters*, *Isa.* 8. 18. *Zach.* 3. 8. *Psal.* 71. 7. To make them *their songs*, *and byword*, *Iob* 30. 9. in their ale-bench meetings, *Psal.* 69. 12. To accuse them falsely, lay to their charge things which they never knew, or some waies or other to tongue-smite the spotlesse innocency of the Lords owne jewels; and then with domineering insultations to laugh amaine, that they had a dexterity to conceive, give birth unto, or greater growth to the fabulous fictions of their base brotherhood against the Saints of God. *But were* such men well verst in the booke of God, they should finde that mocking *Ishmaels*, rayling *Rabshakehs*, reviling *Shimeies*, scoffing *Children*, backbiting *Doegs*, slandering *Tertullus*, and all the Kennell of those doggish barkers against Gods Children, *either* for naturall infirmities, 2. *King.* 2. 23. *Or* for pieties sake, *Gen.* 21. 19. *Gal.* 4. 19. *Or* for envie, *Acts* 21. 24. 28. escaped not the sharpe, and smarting punishments of the Lord? *Witnesse* those 42. children eaten by 2. beares, 2 *King.* 2. 24. *Witnesse* the sonne of the bondwoman cast out of the Church of God. *Witnesse* old *Shimei*, cruell *Doeg*. *Witnesse* 2. *Chron.* 36. 16. *Ier.* 18. 21. *And doe* you who treade in the same trace with that rayling rabble thinke to escape? *Ioabs* souldiour, if he might have received a thousand shekels of silver in his hand, yet would not put forth his hand against *Absolom*, 2. *Sam.* 18. 12. *for had he, he should have wrought falsehood against his owne life. Haman*

for

for all his greatneſſe dares not but honour *Mordecai*, although he hated him to the death, *Eſter* 6.11. *becauſe he was a man the King delighted to honour: Meane* men feare to hurt, or harme the dearely beloved of great perſons, dreading their diſpleaſure. *The* children, *yea* the favourites, *yea* the ſervants of mortall Princes, deeme themſelves greatly priviledg'd from danger, and diſgrace: *And* dare you abaſe, and abuſe, *not* a *Mordecai*, *not* the ſonnes, or favorites of mortall Princes; *but ſuch who have fellowſhip with the father?* Theſe are *the Lords iewels*, *Mal.* 3.17. 1. Yea ſuch, that he purchaſed with his ſonnes owne bloud, *Epheſ.* 1.14. *the purchaſed poſſeſſion.* Men may give much for Iewels, but no man I think would give the life of a ſonne, of an onely ſonne, of ſuch a one in whom he was well pleaſed, for any Iewell: the rich merchant ſels all to buy a precious pearle, but not the life of an onely ſonne: but theſe are ſuch iewels that the Lord did buy at ſo deare a rate. 2. Yea ſuch that he doth carefully keepe giving his angels charge over them, who pitch their tents about them, *Pſal.* 34.7. yea himſelfe doth alwaies watch over them by his carefull providence, *Pſal.* 121.5. *Are they ſo* amiable, and lovely, *ſo* deare, and precious, *ſo* honourable, and glorious, *ſo* carefully kept, and defended with, and by the Lord: and dare you offer violence unto them? 2. *Theſe are the apple of Gods owne eye*; doe you not tremble to ſtrike at God himſelfe, yea, at his eye, yea, at the apple of his eye, the tendereſt part? 3. *Theſe are his* peculiar people; his annointed ones, whom you may not touch ſo as to hurt, or offer the leaſt violence vnto them, *Pſal.* 105.15. and preſume you to confront this divine ſentence by wronging them what you can? 4. *Theſe are* the Lords owne temples, 2. *Cor.* 6.16. you *are the temples of the living God*, wherein *the Word dwells plentifully*, *Col.* 3.16. yea *the ſpirit of God*, 2. *Cor.* 13.5. yea *the Lord* himſelfe, *Ioh.* 14.23. And will you account them, and reproch them as the filth, and off-ſcouring of all things? 5. *Theſe are* they, whom the Lord imbraceth with the moſt amiable amplexures, for he is in them, and they in him; and guardeth with the ſafeſt defence of a guard of Millions of Angels,

Angels, and his owne watchfull providence. 6. *Theſe are* they, who have alwaies free acceſſe into the courts of the King of heaven; where their Prayers, ayded, and framed by Gods Spirit, perfum'd, and offered by *Chriſt Ieſus*, are ſure to prevaile. 7. To conclude, *theſe are* they, who are all in all (with reverence be it ſpoken, and heard) with God, *having fellowſhip with the Father.* And dareſt thou, a man, whoſe breath is in thy noſtrils, wrong them in heart, with thy tongue, or hand? Or if thy foole-hardy audacity dares doe ſo much (as *impiety is adventurous*) doſt thou thinke to eſcape? No, no, in perſecuting them, thou perſecuteſt God; in touching them, thou toucheſt the apple of his eye, and in injuring them thou wrongeſt thoſe who *have fellowſhip with the Father.*

2. Behold your exceſſive folly, and madneſſe O you ſonnes of *Belial*: well may you be called *fooles*, *Pſal.* 14.1. 73.3. *Prov.* 8.5. Nay are you not more fooliſh then all fooles, eagerly purſuing ſhadowes in ſtead of the ſubſtance; preferring droſſe before gold, niſles, and triſles before treaſure? *Is not he a foole of all fooles*, who preferres bondage before perfect freedome, the moſt abject condition before the nobleſt; are not you therefore Idiots in the higheſt degree; there being a fellowſhip affording honour unſpeakeable, and unconceavable, abounding with variety of the greateſt contentments, wanting no manner of conſolation, more ſafe then heart can wiſh; overflowing with all good things, in which ſociety there is perfect freedome, and more ineffable, and ineſtimable excellencies, then hearts or tongues of men and Angels are able to conceave, or vtter; for *it is with the father.* And yet you (ſhall I ſay like childiſh babyes? *that's too too little*, like naturall Idiots? *that's not enough*: like the beaſt that periſheth? *ſurely worſe*: like madded Bedlams? *that's not all*: with *Davids foole*, ſay in your hearts there is no God, no ſuch fellowſhip: or like *Salomons* foole, *Pro.* 13.19. to whom it is an abomination to depart from evill, lay open your folly in preferring the curſed and irkeſome by-waies of ſinne, and impiety, and ſo the forbidden fellowſhip with the unfruitfull workes

workes of darkneſſe, *Eph.* 5. 11. The ſociety of ſpirituall fooles, whoſe companions ſhalbe deſtroyed, *Prov.* 13. 20. And therefore the ſociety of Sathan before this excellent fellowſhip, which is with the Saints, and with the Father. *You are* ready to ſay and affirme, that Gods children are fooles, becauſe they run not headlong with you to the ſame exceſſe of riot: *But they* know that you are fooles, in not aſſociating your ſelves to their ſociety, *which is with the Father.*

CHAP. V.

Uſe 3. *Perſwading to this Society of Saints.*

IS there ſuch a fellowſhip? Learne we all therefore to get, if we want; declare it, if we have fellowſhip with the Father. Could I direct you how to grow rich, how to get honour, how to live delicately, how to wallow in all worldly contentments; I doubt not but that ye would be all adviſed, ſome for one thing, ſome for another. Behold I have that here which will fit you all. *Uſe* 3.

1. *You merrie-men* of the world, get you to be conſorts in this ſociety; and then although you ſhall part with worldly, wanton, wicked, ſinfull, ſenſuall, and ſhamefull delights, yet ſhall you be ſure to have ſuperabounding joy, ſuch, which is, 1. *Great*, Luc. 2. 10. 2. *Exceeding*, though in temptations, *Iames* 1. 2. *Unſpeakable*, 1 Pet. 1. 8. *Unconceiveable*, 1 Cor. 2. 9. *As at a conqueſt, as in harveſt*, Iſai 9. 3. *As at a continuall feaſt.* In a word, *fulneſſe of joy*, *Ioh.* 16. 11. Which ſhalbe everlaſting, *Iſa.* 61. 7.

2. *You covetous perſons*; hitherto you have endeavoured to quench your extreame thirſt by drinking ſuch briniſh waters, which increaſe it more; do you henceforwards *covet after the beſt things*, 1 *Cor.* 12. 31. Deſire ſpirituall bleſſings, and heavenly glory? Get to have this *goodfellowſhip*, then *all are yours*, 1 Cor. 3. 21. *Whether Paul,— or the world*, &c. Verſe 22.

3. *You climbing* ambitious ſpirits, who beat about how to

neſt your ſelves aloft; get you to be of this goodfellowſhip, then are you mounted higher then you imagine. *Is* the being of a Kings favourite the pitch and period of your deſires? Or is a kingdome that which you ſo thirſt after? *Is* the being ſonnes unto Kings the utmoſt of your wiſh? Neither theſe, nor any other honours can be wanting to you, *if you have fellowſhip with the Father.* Seeke we therefore firſt, and principally the kingdome of heaven, this excellent fellowſhip, then ſhall we have honours, riches, delights, and all other things whatſoever deſireable. Be perſwaded therefore, for I perſwade, but for your good.

CHAP. VI.

Shewing the firſt meanes to, and duty of this Society.

1. *Meanes. Duty.*

TO abandon, and abominate ſinne, and iniquity, to have no fellowſhip with the fruitleſſe workes of darkneſſe. God is righteous, ſinne is unrighteouſneſſe, and theſe two have no fellowſhip; *God* is light, ſinne is darkneſſe, and theſe have no communion, 2 *Corinth.* 6. 14. When *Ioſeph* was to come out of the dungeon to ſtand before *Pharaoh*, he ſhaved himſelfe, and changed his raiment, *Gen.* 41. 14. How much more, when we deſire to come, not before *Pharaoh*, but *Pharaohs God*: not to ſtand before him, but *to have fellowſhip with him*, ought we to ſtrip our ſelves of our priſon rags, the filthy and naſty weeds of corruption, and filthineſſe. Conſidering, that if *We ſay we have fellowſhip with him, and walke in darkneſſe, we lie, and do not the truth*, 1 *Ioh.* 1. 6. What, and if ſuch men, who ſit in darkneſſe, and ſhadow of death, remaining and abiding ſecure in the eſtate of ſinne and wretchedneſſe, *Luc.* 1. 79. *What and if* thoſe who are lovers of darkneſſe, taking full pleaſure and delight in unbeliefe and ſinne, *Iohn* 3. 9. *What and if* even they who walk in darkneſſe, 1 *Ioh.* 1. 6. Leading a ſinfull life, yea ſuch a kind of life as they do, which ſhun and flie the light of the Word. *What if* thoſe, who are under the power of darkneſſe, *Col.* 1.

13.

13. The dominion and ſway which ſinne and Sathan doe beare over unregenerate perſons. *What and if* the whole infernall rabble of that helliſh rout who are under Sathan the ring-leader of all wicked men, therefore called the Prince of darkneſſe, *Eph.* 6. 12. are very obſtreperous, exclaiming with the loudeſt out-cries againſt all ſuch who queſtion their ſociety with God; they having ever in a readineſſe, *Lord, Lord. At what time ſoever,* &c. *They are men of good meaning, although they are not bookiſh: They have a ſure beliefe in God: They love God above all, and their neighbour as themſelves: God they hope did not make them to damne them; all men are ſinners as well as themſelves: They hope to be ſaved before, or as ſoone as the ſtrickteſt Saint-ſeeming Puritanes of them all.* Theſe and ſuch like traditionary conceipts being in their ſhallow apprehenſions ſufficient to quiet their guilty conſciences from ever accuſing them; to put to ſilence and make mute thoſe cutting concluſions, and peremptory propoſitions of the Holy Ghoſt, 1 *Cor.* 6. 9. 10. *Neither fornicators,* &c. Gal. 5. 19, 20, 21. *An Antidote* ſufficient to counterpoyſe a. gainſt the poyſonfull venome of their infectious impieties. *A paiment* equivalent to countervaile the numberleſſe debts of their hainous enormities. *And graces* availeable to equalize them with the Saints, and annexe them firmely to this Divine Society, which is with the Father. Yet I humbly intreate and beſeech, yea I charge and command in the name of the *Lord Iehouah* all you who either hope for, have, or hunger after this Cœleſtiall Society, to have no fellowſhip with the fruitleſſe works of darkneſſe, to forſake and flee from ſinne and iniquity.

Sinne is darkneſſe. *Rom.* 13. 12. *Caſt off the workes of darkneſſe.* Eph. 5. 11. *Fruitleſſe workes of darkneſſe.* 1 Theſ. 5. 4. *Not in darkneſſe.* Darkneſſe it is, in reſpect of *its* author who is the Prince of darkneſſe. 2. *Of its* fountaine, the darke heart of man. 3. *Of* the nature of the nature of its author, he hates the light. 4. *Of the* time wherein done, the night; 1 *Theſ.* 5. 7. *Of its* fruits, eternall darkneſſe. Wicked men are walkers in darkneſſe, 1 *Ioh.* 1. 6. Yea, ſuch wayes of *Mot.* 1.

darkneſſe, that I am altogether ignorant whereunto to reſemble it. *Should* I paralell it with *Cimerean* darkneſſe, that no whit comparable, *it* being occaſioned by the farre diſtance of the Sunne from that place and people; and ſo but naturall, an abſence of light naturall; *this* by the abſence of the ſplendent rayes of the rich, and radiant graces of the Sunne of righteouſneſſe, therefore a ſpirituall darkneſſe, containing the fearefull eſtate of unbeleevers in this world. *Or with that Ægyptian* plague of darkneſſe which was palpable? There is no compariſon; *by that* their bodily eyes were blinded, by this of the ſoule, 2 *Cor.* 4. 4. *That* was but for a ſhort time of continuance, *this* otherwiſe. *That* kept them from mooving, *this* hoodwinks and infatuates them ſo, that although they go, yet whither, they know not, 1 *Ioh.* 2. 11. But *in God is no darkneſſe at all*, 1 *Ioh.* 1. 5.

2. Sinne is death. *Math.* 8. 22. *Let the dead burie their dead.* Eph. 2. 12. *Dead in treſpaſſes and ſinnes.* 5. 14. *Ariſe from the dead.* 1 Tim. 5. 6. *Dead while ſhe lives.* 1 Ioh. 3. 14. *Paſſed from death.* Well may ſinne be called death. 1. It deſerving death. 2. Cauſing death, *Rom.* 5. 12. 3. Being odious to a living ſoule, as death to a living man. 4. Bitter as death. 5. It diſabling the ſoule from well-doing. And 6. deſtroying as death. But God is life, 1 *Ioh.* 1. 2. Is it a grounded axiome. That *every diſſimilitude is inſociable?* *Do* we all know that light and darkneſſe can never accord; but the one is ever a privation of the other? *Doth* experience daily declare unto us, that there is not the leaſt ſociety betwixt living and dead bodies, although of the moſt intimate confederates? *Although* the one a moſt compaſſionate mother, the other an entirely affected child. Yea, *although* of the lovingeſt mates that ever were linked in the ſacred bonds of conjugall ſociety: But the living, as disjoyned from the dead, parts them away by a ſpeedy interring them in the earth. *And* is it poſſible (think we) for God and ſin (twixt whom there is the greateſt repugnancy) to accord? Can any ſo much as dreame of (yet dreames are but dreames) having fellowſhip with thoſe fruitleſſe workes of darkneſſe, which are dead works,

Omne diſſimile eſt inſociabile.

yea,

yea, death it ſelfe; and with the Lord of light and life?

Sinne doth inkindle the wrathfull indignation of the ire-full ſinne-revenging God, making him ſo ſore diſpleaſed, that he threw downe Angels from his heavenly habitations into that infernall lake of endleſſe woe; exil'd our firſt parents out of Eden, that Paradiſe of God; brake up the fountaines of the great deepe, and opened the floud-gates of heaven, and deſtroyed all fleſh wherein was the breath of life, thoſe few excepted which were in the Arke. Deſtroyed utterly *Sodome, Gomorrah, Admah*, and *Zeboim* with fire and brimſtone from heaven. In a word, ſinne is that which provokes the Lord to ſend upon a people or perſon his numberleſſe and inſupportable plagues and puniſhments: hence come noyſome beaſts, hence dolefull captivities, hence deſtroying peſtilences, hence famine ſo tragicall, yea all other greater or leſſer temporall tortures: Hence blindneſſe of mind, hardneſſe of heart, pertinacious obſtinacy, finall impenitency, yea all thoſe endleſſe, eaſeleſſe, hopeleſſe, helpleſſe torments of eternall damnation, where their worme never dyeth, and their fire is not quenched, of which thoſe other are but vaunt-courers or fore-runners. And *can we have fellowſhip with God*, except we abandon iniquity thinke we?

3.

The Lake Sodome 180 furlongs which is 22. miles of ours in length. 150, in breadth which is 18. of our miles as ſome ſay, ſome more, *Ioſ. Weſſeling.*

It hath no out-let or diſburdening

Sinne is that traiterous *Iudas*, corrupt *Pilate*, perfidious perjurers, bloud-thirſty *Iewes*, and torturing executioners; yea, as the thornes, whips, nailes, mockings, buffettings, ſpittings, and ſpeare, wherewith the head, backe, and cheekes ſo tender, and lovely were bloudily and barbarouſly gored; the harmeleſſe innocency derided and calumniated; yea, the hearts bloud of the Sonne of God more worth then millions of worlds ſpilt upon the earth. This is that which grieves, deſpights, and quencheth the Spirit of God. And can we perſwade our ſelves of *having fellowſhip with the Father*, if we delight in ſinne, which crucifies the Sonne, and grieves, if not wholly quencheth, and deſpighteth the Holy Ghoſt.

4.

Sinne transformes men into monſters, making them *Scorpions*, Ezek. 2. 6. *Vipers*, Math. 3. 7. *Cokatrices* and *Spiders*, Iſa. 59. 5. *Dogges, ſwine*, and ſuch like ſoule and filthy creatures.

5.

tures. *Ignatius* saith, *I fight valiantly with beasts in Assyria even to Rome, not that I am devoured by bruit beasts. For these as you know, God willing spared* Daniel. *But of beasts bearing humane shape, in whom that cruell beast doth lodge, which doth daily sting and wound me.* St. *Chrysostome* saith, *Sometimes he calleth them dogges for their sawcinesse and violence: sometimes horses, for their lust: sometimes asses for their sottishnesse and ignorance: sometimes lions and libards, for their ravening and covetousnesse of having: sometimes also aspes, for their guile: oftentimes serpents and vipers, for their secret poison and malice.* The way therefore to *have fellowship with the Father,* cannot be by delighting in that which Metamorphoseth men into such monstrous shapes.

Assyria Romam usq; cum bestijs depugno, non quod à brutis devorer: hæ namq; ut nostis, Deo volente, pepercerunt Danieli: sed à feris humanam gerentibus formam, in quibus immitis illa fera cubat, quæ me quotidie pungit & vulnerat. Ignat. Ep lib. 4 ad Tarsenses pag 20.

Interdum canes ob impudentiam & impetum vocat: interdum ob libidinem equos: interdum vero asinos ob stupiditatem & ruditatem: interdum leones & pardos vocat ob rapacitatem & habendi aviditatem: aliquando autem aspides ob fraudulentiam: nonnunquam serpentes & viperos ob latens venenum & malitiam. Chrys. Tom. 1. Hom. 12. in Gen.

6. It is the proper object of the *Lords,* and ought to be the sole object of mans hatred, Psal. 5. 5. *Thou hatest all workers* (much more the workes) *of iniquity,* 45. 7. *Thou hatest wickednesse,* Rev. 2. 6. *Thou hatest, — which I also hate*; yea, with such an utter hatred, that it makes him detest his owne creatures excellent by creation, as Devils and wicked men; his owne Ordinances, as New Moones and Sabbaths, *Isa.* 1. 15. And prayers. If therefore we desire fellowship with the Father, we must abhorre and avoid it.

7. It's directly repugnant to the honour and glory of God, his will and workes, being a transgression of his most holy Lawes.

8. In fine, *Who is the Father of it?* Sathan, *Ioh.* 8. 41. *Math.* 13. 28. *The workes of your father you will do. What is the mother* to conceive and bring it forth? Mans corrupt soule. *What is the fruit of it?* Separation from God. *What is the reward?* Eternall death, *Rom.* 6. 23. And can we imagine to enjoy fellowship with the Father, and iniquity? Such who thinke so, are deceived, those who say so, lye, and the truth is not in them, 1 *Ioh.* 1. 6. *If we say,* &c. Let us therefore who desire fellowship with the Father, *have no fellowship with the*

fruitlesse

fruitlesse workes of darknesse, Ephes.5.11. and *cast* we *off the unprofitable workes of darknesse, Rom.13.12.*

CHAP. VII.

The second meanes and duty, Sinners Societie to bee shunned.

2. *Meanes, Duty.*

HAve we or desire we *fellowship with the Father*; then avoid society with Gods enemies. The blessed man (consequently those of this association) walke not in the way, — sit not, — stand not, &c. *Psal.1.1.* The Citizen of Sion who is directly one of these consorts, may and must thinke vilely of the vile person, and with his eyes, countenance, and gesture declare it, *Psal.15.4.* affording no more then civill courtesie, and that with some dislike, declared towards equalls, honouring authority, vilely esteeming of the persons of superiours if the sonnes of *Belial*; for these have two persons: 1 their owne, 2 anothers, *scil.* the Lords as they are his deputies. Godly *David* hated such, who hated God (such are all wicked men, *Exod.20.5. Rom.1.30.* either openly or secretly) *Psal.139.21.* yea with perfect hatred, accounting them his enemies, being enemies to his God. And King *Iehosaphat* was sharply reprooved by the Prophet *Iehu*, and severely punished by the Lord for helping the ungodly, loving them which hated God, 2. *Chron.19.2. scil.* for ioyning in fellowship with wicked *Ahab*; so that he would be as he was, his people as *Ahabs*, and would be with him in the warre, 1. *King.18.3.*

Dissw. 1.

Is it needfull (*O you blissefull goodfellowes*) to disswade you from intimate society with wicked men? I perswade my selfe, you know full well their pestiferous pedigree; what, and whence it is, you being well acquainted in the Word of life, cannot be ignorant that they are, 1. *Children of this world, Luk.16.8.* and the friendship of this world is enmity with God, *Iam.4.4.* 2. *Children of disobedience, Ephes.2.2.* therefore distastfull. 3. *Children of Belial*, 1. *Sam.2.12.* therefore lothsome.

some. 4. *Children of the divell, Iohn* 8.44. therefore hatefull to God. 5. *Children of wrath*, therefore abhorred of the Lord. 6. *Children of hell*, *Matth.*23.13. therefore fitter for fellowship with damned Divels, then the associates of the Lord of Glory.

Yet view them well in the spotlesse Christalline glasse of Gods Word, and there you shall see clearely deciphered in lively colours, the loathsomnesse of those base companions.

1. Would you see *what beasts they be?* Scripture calls them [a] *Lyons*, and they are savage: [b] *Beares*, and they are cruell: [c] *Dragons*, and they are hideous: [d] *Dogs*, and they are bloody: [e] *Wolves*, and they are truculent.

a 2 Tim.4.17.
b Isa.11.7.
c Ezek 29.3.
d e Mat.10.16.

2. Desire you a sight of *their* venemous *serpentine nature?* have you ever heard of the sevenfeeted tormenting tayle-killing *Scorpion*? such are they, *Rev.*9.3.5.10. or the damme destroying *Vipers?* such are they, *Mat.*3.7. Have you ever heard of the dreadfull *Basiliske*, killing man and beast with its breath and sight? these are no lesse, *Isai* 11.8. 59.5. Or of the poysonfull venemous *Aspe?* these are such. I need not tell you of the poysonous nature of the *Spider*, its knowne to all; and these likewise are such, *Isa.*59.5.

3. Consider that the Word of truth stiles them. 1. *Thorns*, and 2. *Briars*, *Isa.*10.17. 27.4. 55.13. *Ezek.*2.6. *Micah.*7.4. 3. *Thistles*, *Matth.*7.6. 4. *Brambles*, *Iudg.* 9.14. 5. *Stubble*, *Iob* 21.18. 6. *Evill trees*, *Matth.*12. 33.

a Vpon Psal.6. *Mundi excrementa*

4. No marvaile though such holy men as [a] *Bucer*, called them the excrements of the world, Scripture terming them.

1. Sordid, *dirt of the streete*, *Psal.*18.42. and no marvaile: for,

1. As *dirt*, the more it is stirred the more it stinketh; so these.

2. As *dirt* is neither good for manure, nor morter field, nor towne; so these are neither good for God, nor men, Church, nor Common-wealth.

3. As

3. As *dirt* is hurtfull, and noyſome to man, and beaſt; ſo theſe to all about them, who fare the worſe for their ſakes.

2. Vnprofitable *Chaffe*, blowne away with the winde, *Pſal.*1.4. and to be burnt with unquenchable fire, *Matth.*3. 12. For as Chaffe is light, ſo are 1 Theſe in weight, *Dan.* 5. 27. found too light: 2 In worth; for they are little, yea, nothing worth: 3 In converſation, their mind, will, deeds, words being inconſtant: 4 In condition, for all their honour, and pleaſure, &c. is but vaine.

3. Noyſome *duſt* ſwept away with the beſome of Gods judgements, *Pſal.*18.42. *as the duſt before the winde*, being 1 Vnſtable, and light: 2 Barren of good workes: 3 Dry, devoid of grace, and the ſweet diſtilling dew of Gods Spirit, as duſt is light, dry, and barren.

4. Contagious *droſſe*, *Ezek.* 22. 18, 19. become droſſe, *Pſal.*119.117. and not undeſervedly: they 1. Labouring to darken, and obſcure the righteous, as droſſe doth gold. 2. Striving to corrupt, and infect them by mixing themſelves with them. 3. Falling from them in the fiery triall. 4. Caſt away into perdition, when ſevered from them.

5. Stinking *ſmoake*, *Pſal.* 68. 2. *Iſa.* 65. 5. *Hoſ.* 13. 3. and juſtly too: for 1. They endeavour, to climbe, and mount aloft as ſmoake doth. 2. They are ſooneſt gone when they get to the higheſt, as ſmoake is. 3. They ſeeke to choake, ſmoother, and ſtifle the righteous, as ſmoake, &c.

6. Should I ſay they are as the loathſome excrementitious *ſcumme*, I have my warrant in ſacred writ, *Ezek.* 24. 6.

Imagine wee a man compos'd of the naughtineſſe of all hurtfull creatures; *give him* the bloud-thirſty nature of a Lyon, Beare, Dog, and Dragon; *give him* the tormenting taile of a ſtinging Scorpion; the venemous teeth of a gnawing Viper; the virulent breath, and dreadfull ſight of an eye killing Cockatrice; *farce his* bowels with the poyſon of Aſpes, and the venime of Spiders: *go* to an hedge of thornes, briars and

brambles, and a bed of thiſtles, and thence extract the hurtfull properties of theſe evill plants, *and adde* them to this monſter; *heape on* the ſtinking, loathſome, and vnprofitable conditions of the moſt loathſome ſcumme, canker-eaten droſſe, ſuffocating ſmoake, ſterilous duſt, and contaminating dirt. *The wicked man is this compacted monſter*; and therefore an vnmeete aſſociate for a Saint, for ſuch a one who hath, or deſireth fellowſhip with the Father.

CHAP. VIII.

The third meanes and duty, We muſt be like God.

3. *Meanes. Duty.*

WOuld we communicate in this community; we muſt endeavour to be like the Lord. Similitude is a faſtening linke to conglutinate Societies, which all delight in, ſuch who are moſt like themſelves: hence it is, that birds of a feather flie together; like maſter like man. *If thou wilt marry, marry thy like*, ſaith the Poet, *and that friendſhip is the pleaſanteſt which likeneſſe of conditions hath linked together*, ſaith the heathen Oratour; and Saint *Iohn* tells us expreſſely, there muſt be a congruence in this conſociety, 1 *Iohn* 1. 7. *If we walke in the light as he is in the light, we have fellowſhip one with another. Be we* therefore *followers of God as deare Children, Epheſ.* 5. 1.

Si qua voles nubere, nube pari: eſtq; ea iucundiſſima amicitia, quã ſimilitudo morum coniugavit. Tul. offic. lib. 1. cap. 21.

S. Iohn, &c. Par pariiugato coniux; diſſidet quod impar eſt. Solon. 51

1. In holineſſe, 1. *Pet.* 1. 15. as *he which hath called you is holy, ſo be you holy in all manner of converſation, ver.* 16. *Becauſe it is written, be you holy as I am holy.* True it is, God only is holy, *i.e.* infinitely pure, and righteous; yet the Saints are holy alſo, *i.e.* ſeparate from ſinne, and corruption, unperfectly here, moſt perfectly hereafter in heaven.

2. In a godly remuneration, rendering love for hatred, benedictions for execrations, good turnes for bad, prayers for perſecutions, *Matth.* 5. 44, 45. *That we may be Children of our father, for he makes his ſunne, &c.*

3. In a pitifull compaſſionateneſſe, eaſily mooved to grieve at the miſeries of others, and to ſuccour them, *Luke* 6. 36. *Be*

you therefore mercifull, as your heavenly father is mercifull, Col. 3. 12. *put you on as the &c.*

4. In perfection, *Matth.* 5. 48. *Be you therefore perfect as your father in heaven is perfect*; not as if we could be without ſinne, as doting *fantaſticke Familiſts* averre; or keepe the whole law as ſuperſtitious *Antichriſtian Papiſts* avowe. For Scripture, and each mans enlightened conſcience witneſſe the contrary. But 1. Comparatively in regard of the weake and wicked. 2. In regard of parts being ſanctified in every part, and power of ſoule and body, to every duty concerning them in ſome meaſure; So that there is an upright judgement in the minde, an honeſt heart, a ſincere, and good conſcience.

5. In walking in the light, 1. *Iohn* 1. 7. *If we walke in the light, as he is in the light, we have fellowſhip one with another*; and this we may doe by following Gods Word, as our guide in our travaile to eternall bleſſedneſſe. *Let* Sathans helliſh brood doe the workes of their father the divell, walke foot by foot in thoſe curſed paths which Sathan hath traced out unto them: *viz.* in the darke, and damned waies of ſwearing, lying, curſing, &c. and ſo demonſtrate to the whole world, that themſelves have fellowſhip with the divell. *Let* cavelling carpers deeme theſe ſayings hard and harſh Paradoxes, peremptorily concluding it to bee altogether impoſſible for any man to be holy, mercifull, perfect, &c. as the father in heaven is. Yet *let* all ſuch, who already have, or deſire to enjoy fellowſhip with the Father, conforme themſelves unto him in the Scripture ſenſe, which ſpeakes not of equality, but ſimilitude, endeavouring to bee holy, loving, mercifull, and perfect; as a ſtaggering childe may imitate a mighty man: This ſanctity, perfection, and ſuch like excellencies of all the glorified Saints that are, or ſhall be, being no more in compariſon of this unparalel'd holineſſe, and perfection of God, then the dimme, and duskiſh light of a pinking candle, compared with the ſplendent luſtre of the radiant ſun, enlightned moone, and gliſtering ſtarres.

CHAP. IX.

The fourth meanes and duty, is prayer to God.

4. *Meanes. Duty.*

HAve we or deſire we fellowſhip with the father; delight we then to ſpeake to him in prayer, and rejoyce to heare him ſpeake to us in the miniſtery of the Word. What ſociety where intercourſe of ſpeech is wanting? every colleague in each community will acknowledge ſociety, and mutuall exchange of ſpeech to be inſeperable; and that it is one way to connexe men firmely in a friendly fellowſhip. A word of each.

1. Should I ſay, *prayerleſſe perſons are graceleſſe*, I have my warrant, *Zach.* 12.10. the ſpirit of grace, and prayer being joynt companions.

2. Should I terme them *godleſſe Atheiſts*, who can juſtly contradict me? not to pray, being one of thoſe markes, wherewith men fooliſh, and without God are branded out, *Pſal.* 14.4.

3. May I not confidently affirme ſuch to have *caſt off* the *feare* of the Lord, reſtraining prayers before God, *Iob* 15.8.

4. May I not pronounce peremptorily, prayerleſſe perſons to be *deſtitute of the ſpirit* of adoption: Saint *Paul* teſtifying that the Saints have received the ſpirit of adoption, *whereby they cry Abba father*, *Rom.* 8.15. And can a prayerleſſe perſon (he wanting gods grace, his feare, the true God and his bleſſed Spirit) have fellowſhip with the Father?

Moreover, doe many people pray to no purpoſe, asking and not receiving, becauſe they aske amiſſe, *Iam.* 4.3. their prayers being pinnioned that they cannot mount aloft into the eares of the Lord of Sabbaths. 1. By groſſe pollutions, *Iſa.* 1.15. *I will not heare becauſe your hands are full of blood.* 2. By diſobedience to the voice of God in the miniſtery of his Word, *Zach.* 7.13. *therefore — as he cryed and they would not heare, ſo they cryed and I would not heare ſaith the Lord of hoſts.*

hoasts. 3. By impenitency, *Ioh.* 9. 31. *God heareth not sinners.* 4. By regarding iniquity in their hearts, *Psal.* 66. 18. 5. By unmercifulnesse, *Prov.* 23. 13. *He that stops his eares at the crie of the poore,* shall crie himselfe and not be heard. 6. By crueltie, *Micah* 3. 4. *Then shall crie,* &c. 7. By painted hypocrisie, *Math.* 6. 5. 8. By faithlesse infidelity, *Iam.* 1. 6. 7. 9. By pharisaicall selfe-conceitednesse, *Luke* 18. 11. 14. 10. By blind ignorance, *Mat.* 20. 22. *You aske you,* &c. 11. By malicious envy, *Math.* 6. 15. *If you forgive not.* 12. By praying for those things which are impious, unjust, hurtfull, impossible, needlesse, or otherwise not to be prayed for. It stands us in hand therefore, if we either have, or desire to have *fellowship with the Father,* not onely to pray, but so to pray as we are directed in the Word of truth. *viz.*

1. With a fore-thinking premeditation of the weightinesse of that important duty we are going about, our owne weakenesse and unworthinesse, and the dreadfull Majesty of the Lord to whom we pray: thus we are commanded to *take words and turne to the Lord, Hos.* 14. 3. Thus dealt the penitent prodigall, *Luke* 15. 17. 8. *I will go to my father, and say, father, I have sinned,* &c.

2. With a sincere purity of heart, *Heb.* 10. 22. *Let us draw neare,* &c. I know it is impossible for man to be pure, save only, 1. In regard of former times of unregeneration. 2. In regard of their desires and endeavours. 3. In regard of other men, *scil.* sonnes of Belial.

3. With a lowly and submisse humility: thus did the father of the faithfull pray, stiling himselfe *dust and ashes, Gen.* 18 27. That prevailing Canaanitish woman petitioner, *Math.* 15. 27. *Truth Lord, yet the dogges;* &c. Luc. 18. 11, 12. *God be mercifull to me a sinner.* Thus are we all commanded; *Psal.* 95. 6. *Let us bowe,* &c.

4. With knowledge and understanding, 1 *Cor.* 14. 14, 15. *I will pray with understanding.*

5. With a faithfull assurance that our prayers shalbe granted. What els meaneth the Apostle S^t. *Iames,* 1. 6. 7. *Let him aske in faith.* Saint *Paul,* 1 *Tim.* 2. 8. *Without doubting.* And

our Saviour Christ, *Math.* 21. 22. *All things whatsoever you aske in Prayer, believing.*

6. With zealous earnestnesse, *Iames* 5. 16. Cold prayers lose their fruit and force.

7. With hearts reconciled to God by true repentance, *Isa.* 1. 16.

8. With hearts reconciled to our brethren by brotherly love, and condonation, *Math.* 6. 14.

9. With an unwearied constancy, *Crying day and night, Luc.* 10. 7. Holding him fast till he blesse us, *Gen.* 32. 28. And never giving over untill we prevaile, *Math.* 15. 22, 23. & 28.

10. In the name and mediation of *Christ Iesus*, the sole Saviour of mankind, and the alone Mediator between God and man, 1 *Tim.* 2. 5. *Hitherto you have asked nothing in my name*, &c. *Iohn* 16. 23.

11. For things agreeable to Gods will, 1 *Iohn* 5. 14. *viz.* For things which are good, holy, lawfull, possible, profitable, and needfull.

Prayer thus qualified is good and acceptable in the sight of God, 1 *Tim.* 2. 3. Is an extraordinary (yea beyond imagination) prevailer with the Lord in the courts of heaven: bringing such who effectually use it, to salvation, *Rom.* 10. 13, 14. And therefore to an happy enjoyment of *fellowship with the Father.*

CHAP. X.

The first Meanes and Duty is hearing of Gods Word.

5. *Meanes, Duty.* DEsire we with the most earnest longings, strive we amaine with our utmost endeavours to heare the Lord speake to us in his Word, and delight we extraordinarily in such desires and endeavours.

Mot. 1. This is the *word of* Gods *grace, Acts* 20. 32. 1. Comming from Gods grace. 2. Shewing Gods grace. 3. Working grace in those who believe and obey it.

2. This

2. This is the *Word of faith, Rom.* 10. 8. 1. Requiring faith to believe it. 2. Teaching what faith is. 3 Begetting and ſtrengthening the ſame. *Rom.* 10. 17. 2.

3. This is the *Word of life.* Iohn 6. 68. *Thou haſt the Word of eternall life.* 1. Begetting a Spirituall life, 1 *Pet.* 1. 23. 2. Nouriſhing and ſtrengthening our Spirituall life, 1 *Pet.* 2. 2. And 3. Offering eternall life, *Iohn* 5. 35. 3.

4. This is the *Word of ſalvation, Acts* 13. 26. In regard of its fruits and effects, declaring to us the way of ſalvation. 4.

5. This is the *Word of reconciliation,* 2 *Cor.* 5. 19. 1. Shewing how men are reconciled to God. 2. Inſtrumentally working the ſame reconciliation betwixt God offended, and man offending. And therefore a ſpeciall meanes to obtaine *fellowſhip with the Father. Let* not the examples of the world, whoſe deſires after the enjoying of tranſitory delights, and momentany treaſures are boundles, and their endeavors endleſſe, no whit at all, or very litle regarding this heavenly voice of the Lord of glory; neither *let* the ſtrange and prepoſterous practice of diverſe greater perſons (whoſe uſe was ordinary to have *Thurſday* meetings for bowling; but not *Friday* for hearing; thus ſleighting, if not contemning the Divine Ordinance of God) alienate or eſtrange your longing deſires from this ſaving and reconciling Word of God. 5.

1. *Say not* you (my beloved brethren) you could heare with all reverence and diligence, might it pleaſe the Lord himſelfe to ſpeake to us. For 1. ſhould the Lord himſelfe ſpeake from heaven, you durſt not heare, *Exod.* 20. 19 Could not they? And can you? 2. For the Lord doth ſpeake by us his Miniſters, as Kings by Ambaſſadours, 2 *Cor.* 5. 20.

2. *Say not* with your ſelves, I could willingly heare, was the Meſſenger this or that famous man; but ſuch, and ſuch are meane and baſe fellowes in mens eſteeme. *For* were not the Prophets and Apoſtles ſo accounted of? Yet they were to be heard: and we ſee it is the good pleaſure of God *to ſave them that believe by the fooliſhneſſe of preaching,* 1 *Cor.* 10. 21. Fooliſhneſſe, not in regard of it ſelfe, but in the opinion of worldly men; Yet is *it the ſavour of death unto death, or of life*

life unto life, 2 *Cor.* 2. 16. But *be it* they are meane, yet they being Gods mouth, heare them. Is gold or silver of greater weight or worth out of a purse of velvet deckt with curious imbroiderings, then out of a plaine or homely pouch of leather? *May not* meat be as pleasing to the palate, as wholsome in the stomack; and as nourishing to the body of an hungry man out of a clean earthen or woodden platter, as out of a plate of silver? *Doth not* a candle shine as bright and profitably from of a plain woodden candlestick, as from of another made of the purest gold, and framed after the most curious forme the exactest skill of the cunningest artificer could invent? *And* shall the Lords Word, better then thousands of gold or silver; *the* most nourishing meate of each sanctified soule: *a light* to the feet, and a lanterne to the paths of godly men, suffer losse or diminution of its peerlesse valuation; *be* disabled from nourishing the new-borne Christian babes that they may grow thereby; *Or have* its more then sun-like light (for that cannot guide to heaven) ecclipsed by the meannesse of the messenger?

3. *Say not* (my brethren) I cannot heare such or such, they being reputed naughty men. It was, we know, the portion of *Eliah*, *Ieremie*, *Paul*, *Iohn Baptist*, and our Saviour *Christ*, (that man without sin, the best Preacher that ever spake upon earth) to be accounted *pestilent fellowes*, *troublers of states*, *ring-leaders of Sectaries*, *deceivers of the people*, and therefore not to be heard. No marvell therefore though the envious man still strives to ecclipse the brightest lights, and to darken their bright shining rayes of sincere Doctrine, and soundnesse of life, by some hellish exhalations of slanderous imputations, drawne out of the misting fogs of the dunghill dispositions of earthly worldlings by the heat of malice, pride, and passion; and to deface their blamelesse innocency, and the most upright, and conscionable cariages in their callings with the staining tincture of contentious faction, hellish maliciousnesse, base covetousnesse, opinionative pride, or some such like vile diffamations obnubilating, and obscuring these shining candles, to this end and purpose, that others might fall and never

rise

riſe againe. *But what, and if* the meſſenger be a man of infamous rank (as alas there are too many ſuch) yet let us regard his Doctrine which is of God: An authenticall Proclamation loſeth nothing of its authority by the promulgation of a deboiſt Officer. *Eliahs* food was acceptable to him although uncleane ravens were his ſervitours: and I thinke none of us will refuſe currant coine comming from the hands of flovenly or bad companions. And ſhall not we *heare the Scribes and Phariſies ſitting in Moiſes chaire, Math.* 23. 1, 2, 3. Becauſe *they ſay and do not.* But argue thus with your ſelves. 1. Since no fleſh can heare God and live, *Exod.* 20. 19. 2. Since it is impoſſible, and againſt the pleaſure of Chriſt, that he ſhould preach againe in his manhood. 3. Since it's no wayes warrantable to expect preaching by Angels, there being no ſuch precept or practice. 4. Since it's not only impoſſible, but unprofitable (for thoſe who will not, &c. *Neither will they believe though one come from the dead, Luc.* 16. 31.) to have a teacher come from the dead. 5. Since (though it were to be wiſhed that none but good men did preach the Word) we muſt regard, not ſo much who ſpeakes, as what is ſpoken, we reſolve to heare Gods voice in the miniſtery of the Word.

1. *Not ſpider-like*, ſtriving to ſucke poiſon from the ſweeteſt flowers, Scribe-like ſeeking with poyſoned hearts to entrappe the preacher, as if we came to mend him, not our ſelves.

2. *Not Athenian-like*, itchingly deſiring novelties, new texts, new Teachers, not ſeeking for grace, but newes to feed our vaine and fond curioſity.

3. *Not unprofitably*, like riven veſſels, which receive plenty of water, yet leake out all.

4. *Nor obſtinately*, like the pertinacious ſtiffe-necked Iewes who reſolutely anſwered, they would not hearken, *Ierem.* 44. 10. But with a ſerious Chriſtian preparation, diligent attention, poſt-conſideration, and practice, the end of hearing. This word of God *offering* health to the ſicke, liberty to the bond, life to the dead. It *having* whatſoever is deſireable,

ſireable, whether profit, ſurpaſſing gold; or delight, ſweeter then hony. And *it being* a word of reconciliation, ſo a meanes to obtaine *fellowſhip with the Father* where it is wanting, and a neceſſary duty for all ſuch who *have fellowſhip with the Father*, delightfully to heare God ſpeake to them in his Word.

CHAP. XI.

The ſixt Meanes and Duty is, Seeking the Lord.

6. Meanes. Duty.

HAve the Saints ſuch a *fellowſhip*? Seeke we the Lord, that we alſo may have *fellowſhip with the Father*. For, *the Lord will not forſake them that ſeeke him, Pſal.9.10.* This is neither the laſt, nor the leaſt meanes to obtaine ſociety with the Lord. The Holy Ghoſt in many places frequently inculcating this duty, ſtirring us up to ſeeke the Lord, directs, and guides us how, and preſſeth us forward to get communion with the Father. *For what* is it to ſeeke the Lord, ſave to ſeeke the love and favour, fellowſhippe and fruition of the Lord? *And how* ſhall we get communion with the Lord, better, then by ſeeking the Lord? *viz.* Seeking to *know him*, ſeeking to *obey him*, that we may *enjoy him*? Sociall combinations are not compacted til after former, fervent, and frequent ſeeking. Courtly dignities, country offices if of profit, meet mates for mariages, friendly companions, who ſticke cloſer then brethren; arts, and ſciences, health, liberty, wiſedome wealth, yea, grace, and glory, therefore *fellowſhip with the Father*, if wanting, muſt be ſought that they may be had. Seeke we therefore to *pacifie*, to *pleaſe*, that ſo we may *poſſeſſe* the Lord, or have *fellowſhip with the Father*.

Man.1. Oh, ſeeke him therefore, and that, 1. Sincerely and unfainedly, *Deut.4.29. If thou ſeeke the Lord thy God, thou ſhalt find him, if thou ſeeke him with all thy heart, and with all thy ſoule.* 1 Chron. 22.19. *Set your heart, and your ſoule to ſeeke the Lord your God.* Ier. 29.13. *Ye ſhall ſeeke me, and find me, when you ſhall ſeeke me with all your heart.*

2. Fervently,

2. Fervently and earneſtly, *Iſa.* 26. 9. *With my ſoule have I deſired thee, with my ſpirit within me will I ſeeke thee,— with all thy heart and ſoule.* 2.

3. Humbly and ſubmiſſively, *Zeph.* 2. 3. *Seeke the Lord, ye meeke of the earth.* 3.

4. Timely and ſeaſonably. *Iſa.* 55. 6. *Seeke the Lord while he may be found.* Prov. 8. 17. *Thoſe who ſeeke me early, ſhall find me.* 4.

5. Conſtantly and painefully. *Prov.* 2. 4. *Seeking him as ſilver, and ſearching for him as for hidden treaſures.* Seeke we therefore, and that; 5.

1. By godly meditation. *Cant.* 3. 1. *By night on my bed I ſought,* &c. *Meanes* 1.

2. By unfained faith. *Heb.* 11. 6. *He that commeth to God muſt believe that God is, and that he is a rewarder of them that diligently ſeeke him.* 2.

3. By true repentance. *Acts* 17. 27. *Seeke the Lord,*—30. *ever,* — *repent.* 3.

4. By humility, *Zeph.* 2. 3. *Seeke the Lord all ye meeke.* 4.

5. By ſearching the Scriptures. *Iohn* 5. 27. *Search the Scriptures,* &c. 5.

6. By Chriſtian conference. *Cant.* 6. 1. *Whither,* — *that ſeeke, Zach.* 8. 21. 6.

If moving inducements will prevaile, behold

1. The Soveraigne mandate of the Lord of Hoſts. *Thus ſaith the Lord of Hoſts unto the houſe of Iſrael, ſeek you me, Iſa.* 55. 6. *Acts* 5. 4. *Mot.* 1.

2. The Lords proneneſſe and eaſineſſe to be found, 2 *Chron.* 15. 4. 15. *But when — and ſought him, he was found of them.* 2.

3. The perill and danger depending upon the neglect hereof. *Ier.* 10. 21. *The Paſtors are become brutiſh, and have not ſought the Lord, therefore they ſhall not proſper, and their flocks ſhalbe ſcattered.* Ezra 8. 22. *His wrath is againſt them that forſake him.* 3.

4. The ſuperabundant promiſes which are made to thoſe who ſeek him. *Deu.* 4. 29. *Ier.* 29. 12, 13, 14. *You ſhall find me,* &c. 4.

5. The profitable advantages redounding to all thoſe who rightly ſeeke the Lord are very large and many. As for example.

1. *Reſt on every ſide from enemies*, 2 *Chron.* 14. 7. Becauſe, &c.

2. *The hand of the Lord is with them for good who ſeeke him*, *Ezra* 8. 22.

3. *They ſhall never be forſaken who ſeeke God*, *Pſal.* 9. 10.

4. *They ſhall want no good thing*, *Pſal.* 34. 10.

5. *The Lord is good to the ſoule which ſeeketh him*, *Lam.* 3. 23

6. *They ſhall live that ſeeke God*, *Amos.* 5 6.

Inſtigate and ſtirre up your ſelves to ſeeke the Lord with theſe, or ſuch like meditations as theſe foure following.

1. Shall the Centurions ſervant go, and come, do this and that, at his Maſters bidding? *Ought* all ſervants to obey the injunctions of their Maiſters in all things, *ſcil.* which are lawfull, and not gainſaid by higher authority, *and ſhall we* refuſe to obey the Divine and heavenly precept of the Lord, whoſe will the creatures readily fulfill, although it thwart and croſſe the order of nature; fire ceaſing to burne, lions laying aſide their ravening diſpoſition, waters becomming unpaſſable, an aſſe ſpeaking, ravens officiouſly ſerving a Prophet, and thoſe ſwift runners in the firmament ſtanding ſtill, the one upon Gibeon, the other in the valley of Aijalon: and ſhall we diſobey an edict ſo juſt and profitable, of a God ſo gracious and powerfull?

2. *Will* the adventurous Merchant ſeeke for pearles; the reſolute ſouldier for honourable conqueſt, hardly, if ever attained? *And ſhall we* neglect to ſeeke the Lord ſo eaſily found, if rightly ſought?

3. *Are all* ſuch lyable to the dreadfull wrath of God, who neglect this duty? *And ſhall we* incurre ſuch fearefull plagues?

4. *Are* the Lords gracious promiſes ſo ample and rich? His rewards graunted to ſuch as ſeeke him unſpeakable for number and valuation? *And ſhall we* refuſe them? No, no, ſince the Lord hath commanded us by his authority (then which none more Soveraigne) to do a thing neither impoſſible,

ſible, nor difficult, *the* neglect whereof being perillous; *the* performance whereof being very profitable; we reſolve hereafter through the aſſiſtance of his grace (although worldly men with deſires inſatiable as hell, ſeeke for either new-fangled toyes, as the fantaſtique faſhion-monger; exceſſive dainties, as the gourmandiſing glutton; undeſerved renowne, as the ambitiouſly inſolent; earthly pelfe, as the dunghill Mammoniſt, or ſuch like idle, and unprofitable, if not hurtfull things.) *to ſeeke the ſaving knowledge* of God, of abſolute neceſſity, of excellent dignity, and unſpeakable utility, *to ſeeke the love*, and *favour of God*, being both free, and great, tender, everlaſting, and unparaleld, by obeying him. So will we *ſeeke* that we may know him; that *knowing* we may obey him; that knowing and *obeying*, we may enjoy him. That thus ſeeking to *pleaſe*, to *pacifie*, and *poſſeſſe*, we may obtaine, and *enjoy this fellowſhip with the Father*.

CHAP. XII.

The ſeventh Meanes and Duty in ſanctifying the Lords Day.

HAve we, or deſire we fellowſhip with the Father? If we have, declare it; if we deſire it, ſeeke it; By keeping Gods Sabbath; chooſing the thing which pleaſeth God; taking hold on his Covenant; ſerving the Lord, &c. That all theſe are markes and duties of ſuch who have fellowſhip with the Father, and meanes for ſuch to uſe, who deſire to get or keepe communion with the Father; The Lord himſelfe by the mouth of his ſervant *Iſaiah* doth ſufficiently declare, 56. 3. In which chapter is contained a pre-occupation, or removing of a ſecret objection or inward temptation made by the pious Proſelites, and godly Eunuches againſt themſelves; the former objecting ſeparation from Gods people, the latter their miſerable eſtate; the Law curſing the impotent, and childleſſe. To which objection the Lord himſelfe makes anſwer, in which he plainely doth prohibite ſuch reaſonings and diſputings; and interdict ſuch imaginations, and collections

7. Meanes. Duty.

lections (*let them not say*) and promiſe better, and greater prerogatives then thoſe which they wanted. So bee that theſe ſtrangers, and Eunuchs were ſuch who *had joyned themſelves to the Lord, ver.* 3. and declared this conjunction by theſe practiſes of piety, ver. 4. & 6. and therefore I may ſafely and warrantably adde to thoſe former meanes, markes, and duties, theſe following.

The keeping therefore of the Lords Sabbath is a ſigne, and meanes of mans communion with God. Although then there were many *Sabbaths* of the Lord (called his, to ſhew who was the author of them, and to what end, and uſe ordained, and to diſtinguiſh them from Idols Sabbaths, or feaſts of falſe gods, or divels) *viz.* 1. Eternall, celeſtiall, and glorious. 2. Temporall, and typicall which were ſhaddowes of the other. Which temporall were ſome of yeares, ſome of weekes, and ſome of dayes: yet in regard that onely of daies (of the temporall) is now remaining, I purpoſe to confine my ſelfe to that. And paſſing over thoſe ceremoniall, and Iewiſh Sacrifices which are wholly ceaſed; as 2 *lambes of a yeare old without blemiſh*; 2 *tenth deales of fine floure mingled with oyle*; *and one drinke offering thereof, Numb.* 28.9,10. I will onely point at ſome of theſe ſubſtantiall, and morall duties which God once commanded, and never ſince forbad. Call the day what you pleaſe (neither am I ſcrupulous, or contentious about words) 1. Either *Sunday*, which is an ordinary name of the day, as *Munday*, *&c.* for the reſt of the daies: Saint *Luke* calling a certaine hill in *Athens*, *Mars hill*, *Acts* 17.19. 2. Or the *firſt day of the weeke*, as Saint *Paul* doth, 1. *Cor.* 16.1. 3. Or *the Lords day*; becauſe the Lord then roſe, as Saint *John*; *Rev.* 1.9. The Canons of our Church; our pious ſtatutes made concerning this day, in the reigne of our gracious Soveraigne *King* CHARLES: *This day was called the day of the ſunne by the prophane, the Lords day of the Saints*, ſaith *Beza*: *It was in time paſt called the day of the ſun, now it's called the Lords day*, ſaith *Beza*, So *Tertullian* ſaith, *Cyprian*, and others, and the ancient Fathers; as *Chryſoſtome*, [*becauſe the Lord in it returned from death to life, it is called the*

Juſtin cals it the day of the ſunne, becauſe he writes to the Gentiles, ſaith *Walleus*. *Juſtinus diem ſolis appellat, quia ad Gentiles ſcribit, & Wal. cap. 7. p. 147. Qui dies ſolis a profanis, Dominicus a Sanctis dicebatur. Beza in* 1 Cor. 16. 1. *Qui olim dies ſolis nunc dominicus dicitur. Idem.* Iun. Trem. bib.

Name of the day. *Dies Lunæ.* *Dies Martis.*

Cannon 13. Tertul. lib de corona militis. c. 3. Cyprian Epiſt. 36. ad Fidum de infantib: bab. p. 231. *Primus & dominicus.* *Propterea quod Dominus a morte ad vitam redierit, dominicus appellatur. T.* 1. *p.* 105. 5. *in Pſal.* 118.

the Lords day.] 4. Or the Sabbath, which name is uſed and is not Iewiſh. 1. The name being morall, not ceremoniall. 2. It lively expreſſing the nature of the day. 3. The reſt being perpetuall; therefore the name may, although our Lords day hath not that name in the new Teſtament. For 1. our Saviour could not ſpeake of it at all, it not being till his Reſurrection. And the Apoſtles called it the *firſt day*, the *Lords day*, for diſtinction ſake the better to be underſtood, not aboliſhing it; therfore I hope, I taxing no man for calling it by the name of Sunday, none will fault me if I ſtile it the Lords day; I having Statute, Canon, and divine law to warrant me. And be intreated to keepe the day holy, by doing ſuch duties which remaine to be performed of us under the Goſpell. This keeping being a meanes of mans communion with God; In that it is an occaſion, and meanes of hearing Gods Word, whereby faith commeth; and alſo of receiving the Sacraments, and uſing of Prayer, whereby we draw neere to God. I will onely, and that conciſely point at ſome of the Lords daies duties; I handling them now onely by way of uſe to another doctrine. That we may keepe the Sabbath or the Lords day, we muſt obſervantly take notice, of the negative, and affirmative precepts. Negative, preciſely prohibiting the doing of any manner of works: 1. *Servile*, wherein we ſerve our ſelves, not God; therefore all ſinfull actions of body and ſoule; for although theſe are ſtrictly forbidden euery day, yet it is a greater ſin to do them upon this day, it offering fewer vrging, or alluring provocations, and affording more helps, and meanes againſt them. 2. *All* workes of minde or body needleſſe, or unneceſſary. *By the word Thou ſhalt doe no manner of worke, are not underſtood the vitious workes of men, becauſe they are never permitted, but ſervile workes of* עבר *ſignifying to ſerve, by which every one by reaſon of his vocation doth purſue his living*, ſaith *Wallæus*. But leaſt I ſhould wander in ſo wide and ſpacious a field, I will therefore ſhew you what others, which I have read, ſay, and then give mine anſwer onely to ſome queſtions.

Per vocem operis מלאכת *ſeu* עבודת *non intelliguntur directè opera hominum vitioſa: quia ea nunquam concedantur: ſed opera ſervilia, a* עבד *ſervire per quæ ſcilicet unuſquiſq; pro ratione vocationis ſuæ victum exeret, &c.* Wallæus de 4. precep. pag. 7.

Omnis

Omnis Christi amator Dominicum celebret Diem, Diem resurrectioni consecratum Dominicæ, Reginam & Principem Dierum omnium, in quâ, — & vita &c. Epist. 3. ad Magnesianos.

Die vero qui Dominicus vocatur, quem Hebræi primum vocant, Græci autem Soli distribuunt, & qui ante septimum est, sancivit, a judicijs, alijsq; causis universos habere vacationem, & in eo tantum orationibus occupari. Honorabat (sc. Constantinus) autem Dominicum Diem, quia in eo Christus resurrexit à mortuis. Sozomen. Histor. Eccl. Tripart. lib. 1. Cap. 10. pag. 275.

Dominicum ergò Diem Apostoli, & Apostolici viri ideò religiosâ solemnitate habendum sanxerunt, quià in eodem Redemptor noster à mortuis resurrexit: quiq; ideò Dominicus appellatur, ut in eo à terrenis operibus, vel mundi illecebris abstinentes; tantũ Divinis cultibus serviamus; ipse est primus dies seculi, in ipso formata sũt elementa mũdi; in ipso creati sunt Angeli; in ipso quoq; resurrexit à mortuis Christus;

Ignatius that ancient Bishop of Antioch in his 3. Epistle which is none of his 5. counterfeit Epistles, saith, Let every one that loveth Christ keep the Lords Day, — which is the Queene of dayes, in which death is overcome, and life is sprung up in Christ.

Renowned *Constantine* ordained as followeth. That day which is called the Lords Day, which the Hebrewes call the first day; which the Grecians attribute to the Sun; which is before the 7. day, he ordained that all should cease from suits and other businesses, and to be only occupied in prayers upon it: and indeed hee did honour the Lords Day; because in it Christ rose from the dead.

S^t. *Augustine* saith, the Lords Day the Apostles and Apostolicall men have ordained with religious holinesse to be kept: because in the same our Redeemer rose from the dead, and therefore is called the Dominicall or Lords Day, that in it we may onely attend on the Divine Service; this is the first Day of the world, in it were created the elements and the Angels; upon this Day Christ rose;

&c.

&c. Serm. 251. de tempore.

Videamus ne — ſed diei dominici ſequeſtrati a rurali opere, & ab omni negotio, ſoli divino cultui vacemus. Ibid.

Neque venatione ſe occupet, & diabolico mancipetur officio, circumvagando campos, & ſylvas, clamorem & cachinnum ore exaltans. Ibid.

Tunc ipſi foris aut cauſas dicere, aut diverſis ſtudent calumnijs impugnare, aut videlicet in alea, vel in jocis inutilibus inſidiari — quatenus unus punctus diei ad dei officium, & reliquum diurnum ſpatium cum nocte ſimul ad eorum deputetur voluptates. Idem. Ibid.

Melius vtique toto die foderent, quam toto die ſaltarent. Con. 1. part. 1. in Pſal. 32.

Melius enim arare, quam ſaltare in Sabbato — illi ab opere bono vacant, opere nugatorio non vacant. in titul: Pſal. 91.

and the holy Ghoſt was given; & Manna firſt deſcended from heaven upon this day.

And againe, Being ſequeſtred from all ruſticall works, and buſineſſe wee give our ſelves wholly to the worſhip of God.

Neither let him buſie himſelfe in hunting, and enthrall himſelf in any devilliſh work, in wandering about the fields, and woods, making a loud noiſe and laughter, &c.

And in the ſame Sermon reprooving certaine diſorders on the Lords day: hee ſaith, Then (*ſcil.* in the time of the publique worſhip of God) without doores they tel tales, or ſtudy to fight againſt others by ſlanders; or to take great paines at dice, or other unprofitable ſports: — as if one period of the day was ſet apart to the ſervice of God, and the reſt of the day and the night to their own pleaſures.

The ſame father ſaith thus in one place; They might better digge all the day, then dance all the day.

And in another place; It is better to plow then to dance upon the Sabbath: — they reſt from a good worke; reſt not from a vaine and trifling work.

Non hoc autem ſolum ratione aptum eſt tempus ad benignitatem, prompto & alacri animo exercendam; ſed & quod habet quietem, & remiſſionem, immunitatemq; & vacationem a laboribus. Chryſ. Tom. 4. pag. 545. in 1. Cor. Homil. 45.

And S. *Chryſoſtome* ſpeaking of the fitneſſe of this day for workes of mercy; ſaith, It is a fit time to practiſe liberality with a ready and willing mind; not only in this regard, but alſo becauſe it hath reſt, ceaſing, freedome, and vacation from labours. And in another place he ſaith:

Primo die qui – dominicus appellatur celebres Magiſtri ac doctores, Sancti patres noſtri nobis canendum, & Pſallendum centeſimum decimum octavum Pſalmum tradiderunt. T. 1. Pag. 1055.

Our reverend teachers, and inſtructers, our holy fathers have given us the 118. Pſalme to ſing the firſt day, which is called the Lords day.

Leo the firſt, commanded *Sunday to bee kept holy. And that all Chriſtians ſhould behave themſelves godly, and vertuouſly all the day long in preaching, hearing, and remembring the Word of God, viſiting the ſicke, and poore, and comforting the comfortleſſe.*

Leo the third, at a Counſell in *Ments*, decreed *that Sundaies ſhould be kept holy with all reverence; and that all men ſhould abſtaine thoſe daies from all ſervile worke, and worldy buſineſſe; and that there ſhould be no faires, markets, or any buying, or ſelling on the Sundaies.*

I have read that in a Counſell at *Nice*, order was taken that *thoſe who either kept court, bought, or ſold, or otherwiſe prophaned the Sabbath, ſhould be prohibited the Communion*: becauſe that whole day we ought onely to reſt, and ſpread abroad our hands in prayer to God. The ancient *Waldenſes* and *Albigenſes* who were *Luthers*, and our forerunners in a ſhort Commentary upon the Commandements; ſay, *They that will keepe the Sabbath, muſt bee careful of foure things: 1. To ceaſe from all worldy labours. 2. Not to ſin. 3. Not to*

Toto hoc die tantummodo vacandū, quia toto hoc die manus deo expandenda.

be.

bee idle. 4. *To doe things for the good, and benefit of the soule.*

Our owne *Canons* enjoyne us *to celebrate the Lords day according to Gods will*, i.e. *in hearing the Word of God read, and taught in private and publike prayers, in acknowledging our offences to God, and amendment of the same, in reconciling our selves charitably to our neighbours where displeasure hath bene: In oft receiving the Communion of the body, and blond of Christ, in visiting the poore, and sicke, and using all godly and sober conversation*, Thus saith our Canon. Can. 13.

1. An Act made in the first yeare of our gracious Soveraigne *King CHARLES*, saith thus: *Keeping of the Lords day is a principall part of the true service of God, which in very many places of this Realme hath bene and now is prophaned, and neglected by a disorderly sort of people, in exercising, and frequenting Bearbaiting, Bulbayting, Enterludes, Common playes, &c. Upon the Lords day.* Anno Caroli.

There shall be no meetings — of people out of their owne Parishes on the Lords day for any sports, or pastimes whatsoever; nor any Bearebayting, Bulbayting, Enterludes, Common playes, or other unlawfull exercises, or pastimes used by any person within their owne Parish. The mulct for every breach of this statute is 3 shillings 4 pence. Another Statute. 1628.

Our Homily concerning the first part of the place, and time of prayer, saith, *God hath given expresse charge to all men, that upon the Sabbath, which is our Sunday, they should cease from all weekely and workday labour, — even so Gods obedient people should use the Sunday holily, & rest from their common and daily businesse, and give themselves wholly to heavenly exercises of Gods true Religion, and service.* In the same Homily. *It is lamentable to see the wicked boldnesse of those, who will be counted Gods people, — these are of two sorts. The one sort if they have any businesse to doe, though there be no extreme need, they must not spare for the Sunday; they must ride, and journey on the Sunday; drive and carrie; rowe, and ferrey; buy, and sell on the Sunday. — The other sort is worse, — although they will not labour; yet will they not rest in holinesse, as God* Page 138. Page 139.

commandeth, but reſt in ungodlineſſe, and filthineſſe, pranſing in their pride, pranking, and pricking, pointing and painting, themſelves to be gorgeous, and gay: they reſt in exceſſe, and ſuperfluity, in gluttony, and drunkenneſſe, like rats, and ſwine: they reſt in brawling, and railing, in quarrelling, and fighting: they reſt in wantonneſſe and toyiſh talking, &c. So that God is more diſhonoured, and the divell better ſerved on the Sunday, then on all the daies of the weeke beſides. And in the concluſion of the ſecond part, thus. *Come with an heart ſifted, and cleanſed from worldly and carnall affection, and deſires; ſhake off all vaine thoughts which may hinder thee from Gods true ſervice;* Page 319. *the bird, &c. Biſhop Babington* writing upon the fourth verſe of the 31. Chapter of *Exodus*, ſaith thus: *A place never to be forgotten, touching the Lords commandement of the Sabbath; for he will not have his owne worke medled with on that day. Oh what can we thinke of our workes? His tabernacle builder muſt be forbidden, and our buildings muſt goe on. Reade and feele that place in Ieremy 17. 25. with a tender heart. Then ſhall --- gates*, i.e. *the government ſhall ſtand and flouriſh, ver. 27. Kindle a fire*, i.e. *the Lord will overturne all with great deſtruction. He is the ſame now he was then, and his glory is as deare to him.* Page 259. The ſame reverend Divine, in his 8 note upon the 16 Chapter of *Exodus*, ſaith thus: *Forget not to marke the great care that God had of his Sabbath, that it might be kept holy; --- May not a good ſoule thus reaſon. Good Lord, what doe I upon the Sabbath day? this people of his might not gather Manna; and may I goe to faires, and markets, to dancings, and drinkings, to wakes, and wantonneſſe; to bearebaitings, and bulbaitings, with ſuch like wicked prophanations of the Lords day? May I bee abſent from the Church, --- walking about my cloſes, and grounds, ſending my ſervants, and cattell to townes with corne, which I have ſold before --- are theſe workes for the Sabbath? Can I anſwer this to my God, that gives me ſixe daies for my ſelfe, and takes but one to himſelfe? Of which I rob him alſo, &c. Biſhop Bayly* in the Pra- Page 442. ctice of Piety, ſaith, *we are to ceaſe from all civill workes, generally from the leaſt to the greateſt*; & inſtanceth in theſe ſeaven.

1. *Workes*

1. *Works of our calling.* 2. *Carrying of burdens.* 3. *Keeping of Faires and Markets.* 4. *Studying any Bookes but Scripture and Divinity.* 5. *All recreations and sports which at other times are lawfull.* 6. *Grosse feeding, and liberall drinking.* 7. *Talking about worldly things.* I need not therefore say with learned Sir *Walter Rauleigh. I rather chuse to indure the wounds of those darts which envie casteth at noveltie, then to go on safely and sleepily in the easie waies of ancient mistakings: seeing to bee learned in many errours, or to bee ignorant in all things hath little diversitie.* I having such a cloud of witnesses Neotericke and of hoare-headed antiquity which defend the same in substance (some in one thing, some in another) which I purpose to propound to your considerations. I hope therefore that none will taxe me of Sabbatarian paradoxes, Apocalipticall frensies, or Herterodoxe opinions, I being guided by the light of truth, and that light which Writers ancient and moderne have set up to lead me. In a word therefore consider (for I purpose to propound onely foure things to your considerations, not peremptorily concluding negatively, or affirmatively.)

1. Brooke. 2. Chapter.

Whether it can be lawfull for us to do any bodily workes upon the Lords Day, such onely except, which present necessity compels unto for preservation of life; thus *Elijah* by flight; the *Macabees* by fight did, and we may, and must preserve our lives; the recovery of health; convenient preservation of health, as the ordering of meate for the day; the Disciples plucked, and rubbed the eares of corne; for if we may water and fodder the beast, *Luc.* 13. 15. (which yet could live a day without) that so it might be a comfortable day to it; no doubt but we may dresse food for our owne comfort. Decency of the body, as clothing the same. Preservation of goods, by taking out of, or defending from dangers, *Luc.* 13. 15. And giving necessary provision to them, *Luc.* 14. 5. Yea to the fatling beast to feed him. 1. Because else he could not live so chearefully. 2. The labour is the same in giving much or little. 3. All creatures may then have the ordinary provision of the weeke at the least. 4. Else to

1. *Consid.* 1 Reg. 19. 8.

the hurt of the creature, ſo loſſe of goods. *Neceſſity* is ſanctified, and may ſtand for juſt excuſe; when we cannot keepe the reſt of the commandements without breach of one of the reſt. *e.g.* I am bound to preſerve life; a man or beaſt is in danger of death; I may breake the reſt to ſave life; God will have mercy and not ſacrifice: mercy is a worke of ſanctification; ſacrifice a meanes; we muſt leave the meanes, and do the worke. *Tertullian* ſaith, *God forbad humane workes, not Divine.—Thou ſhalt do no manner of worke. What manner of worke? What kind of worke? Namely thine owne. —But to carry about the Arke (ſc.* about the wals of Iericho) *can neither ſeeme a daily worke, nor an humane, but a good and a holy work; and therefore from the very commandement of God Divine.* Thoſe therefore I meane which may be forborne without breach of charity ſinning againſt nature, or hurt of the creatures. And therefore, 1. Whether thoſe are not blame-worthy who trot about for gaine or pleaſure, buy and ſell grinde, and bake, patch, and mend, or do any other outward, or inward worke of man or woman, which may be done before, or ſtay till afterward. 2. And if it be not good for each man to reaſon thus, or after the like manner with his owne ſoule.

Tertul.lib.2 contra Marcyonem, pag.185. *Nec Sabbati inſpicis legem operâ humana, non divina prohibentem, —Non facies —opus, Quod? Vtique tuum. —Arcans vero circumferre, neq; quotidianum opus videri poteſt, neq; humanam, ſed bonum & ſacroſanctum, & ex ipſo Dei præcepto magis divinum.*

1. Is the fourth Commandement a precept which is morall, as it muſt needs be: For, 1. Elſe there would be but nine morall Precepts. 2. It being delivered in mount Sinai, at the ſame time, by the ſame Law-giver, after the ſame manner, with more motives, and a ſpeciall Memento. 3. Given in *Paradiſe*, obſerved from the beginning before any Ceremoniall Law was given. *Neither did the obſervation of the Sabbath begin, when the Law was given in Sinai, but it was ſolemnized before as appeares by the raine of Manna, Exod.* 16. ſaith *P. Martyr.*

Nec ejus obſervatio cepit Lege data in Sina: ſed ante celebrabatur, ut apparet ex Mannæ pluviâ, Exod. 16. Martyr in Gen. 2. *Ex hoc loco probabilis conjectura elicitur, Sabbathi ſanctitatem fuiſſe priorem lege, & certè quum antè narravit Moſes vetitos fuiſſe die ſeptimo Manna colligere videtur ex recepta notitiâ & uſu ſumptum.* Cal. in 4. Precep.

From this place a probable conjecture is fetched, that the ſanctification of the Sabbath was before the Law, and truly when Moſes *did ſhew before that they were forbidden to gather Manna upon the ſeventh day, be ſeemes to conclude that it was taken from received knowledge and uſe,* ſaith Mr. *Calvin.* 2. Did our Saviour *Chriſt Ieſus* confirme the morality of it, coming

ming to fulfill, not to breake one jot or title of the Morall Law. 3. And do the same reasons which bound the Iewes, oblige me to the performance of such duties, as in it are enjoyned, and restraine me as well as them; 1. God giving me sixe dayes as he gave them. 2. Being my God as he was theirs. 3. Proposing his example for my imitation. And, 4. I needing his blessing as much as they. And doth this commandement precisely inhibite the doing of any manner of worke; insomuch that those holy followers of Christ, *Luc.* 23. 5, 6. (and their puritannicall precisenesse is commended) abstained from so good a worke as to embalme the body of our Saviour, their spices and oyntments being already prepared; and shall I gad to fairesand markets, shall I walke about my closes or grounds (except it be to meditate or to praise God for his bounty towards me;) shall I send my servants and cattell with corne, &c. Are these workes for the Lords Day? *Is the day none of mine*, and shall I spend it about mine owne affaires and profits? *Dread I to rob men*, and shall I presume to rob God, yea him who is my God, of his Day, of his Holy-Day? No, no, I will not; trouble me therefore no more, O rebellious flesh, with thy many idle, and godlesse pretences. Thy covetous carkings formerly have made me with those worldly minded to go and see my grounds which I had purchased; to prove mine oxen which I had bought, when the Lord did graciously and earnestly invite me to him. Thy mistrustfull diffidence hath pricked me forward with temerarious rashnesse to do many un-needfull actions: thou having abashed me with a fearefull timidity of losse, of undoing, hast made me negligent to seeke principally the kingdome of heaven; and to care for the morrow, when it might sufficiently and time enough take care for it selfe. Thy savage cruelty heretofore hath made me unmercifully bloudy to my precious soule, servants, and beasts, fore-casting, and fore-providing something for them to do on the Lords day: Cease henceforward to molest me with these temptations; I have now learned to be content with Gods allowance to me, and dealing towards me. I am now resolved to depend on him, and

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on his gracious providence: and by Gods helpe wilbe so mercifull to my selfe, servant, and beast, that we will not do any servile worke on Gods Day, wherein we serve our selves, and not God.

2. *Consid.* *Augustine.* *Basily.* *Babinges,* Homil. Stat.

Whether sports and recreations, yea, such as at other times may be lawfull, are not demonstrated to be unlawfull upon the *Lords Day*. By many of those I have named before, amongst whom S. *Augustine* is one, who in another place as I have read (not in him, but cited) speaking of some, who *rested to sports, toyes, hunting, and nets*, saith, *It is to keepe a Sabbath to the golden Calfe, the Idoll of Ægypt, not to the God of heaven.* To which I will adde *Gualter*, who saith, *Therefore they cast farre away the impure workes of the flesh, and the peevish exercise of sporting. —They offend which apply this day to pride, disdaine, dice, cups, and impure studie of pleasures. —Neither do we suffer Festivall Dayes dedicated to the Majestie of the Highest, to be occupied to any pleasures, —either to be detained, refreshing the vacant time of a religious day in any filthy delights. Let the stage-play, or the Circensian exercise, or the lamentable spectacles of beasts challenge nothing to themselves on that day*, &c. (This was a Law of *Leo* and *Anthemius Emperours*) *In times past Princes did see to these things.*

Qui vacabant nugis, ludis, venationibus, petibus, &c.

Procul ergo abjiciunt impura carnis opera, & insanum studium voluptatis dispeccant qui diem hunc superbiæ, fastui, alex, poculis, & impuro voluptatum studio tribuunt. —Dies festos Majestati Altissimi dedicatos, nullis voluptatibus occupari. —Nec hujus religiosi diei otia relaxantes, obscenis quibuslibet patimur voluptatibus detineri; nihil eodem die vindices sibi scena theatralis, aut Circensis certamen, aut ferarum lachrymosa spectacula. —Hæc olim Christiani Principes emarunt. Gualter in Hom 33. in Mar. 3. pag. 33.

And *Wallæus*, who saith, *Theodosius, Valentinian, Leo, and Antonius, forbade by punishments to behold plaies on this Day.*

Againe: *That all profane and carnall delights be banished from them, —and then this is necessary either that such recreations be not usurped which prevent or weaken the profit of the Word heard, or of other exercises of pietie; but rather that they may do service to them, and frame a man to begin againe the same with more livelinesse.* 2. And whether they have not

Theodosius, Valentinianus, Arcadius, Leo, Antonius, à quibus prohibitum est pœnis, exhibere hoc die spectacula, aut voluptatibus dare operam. Wall. (ex Bucero) p. 74.

Ut omnis profanitas & carnalis oblectatio ex eis exulet. —Deinde & hoc necessarium est, ne aut ejusmodi oblectamenta usurpentur, quæ fructum auditi Verbi, aut reliquorum pietatis exercitiorum intercipiant, aut eisdem minuant, sed potius ut eis inserviant, & ad ea majori cum vigore resumenda hominem disponant. Wallæus pag. 133.

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an abſolute inhibition by that authority which is without contradiction, *Iſa.* 58. 13. *Not doing thy pleaſure on my Holy day.* Mans pleaſure ſignifying ſometimes any manner of ſinfull delight agreeable to our corrupt nature; as, 2 *Tim.* 4. 1. *lovers of pleaſures.* Sometimes honeſt delights, ſerving for the ſolace and comfort of mans life, *Gen.* 49. 20. *Giving pleaſure for a King.* 3. And by theſe reaſons.

The firſt drawne from the greater to the leſſer. I reaſon thus. 1. *Rat.*

Where lawfull labours, and profitable workes are forbidden as unlawfull, there luſtfull and wanton actions of ſports and delights much more. But lawfull labours, &c. are forbidden upon the Lords Day as unlawfull. Therefore luſtfull and wanton actions of ſports, &c. much more.

The former Propoſition (I take it) may be avowable thus.

1. Where ſuch actions which are ſtrictly commanded by the Lord in the generall courſe of mans life are forbidden, there thoſe actions much more are forbidden, which are never ſo ſtrictly commanded, onely ſparingly permitted.

But where lawfull labours in mens callings are forbidden, there ſuch actions are forbidden which are ſtrictly commanded in the generall courſe of, &c.

Therefore much more ſports which are never commanded, only ſparingly permitted.

2. Where the more lawfull, and leſſe diſtracting are forbidden, there the leſſe lawfull and more diſtracting are much more forbidden.

But where lawfull labours, &c. are forbidden, there the more lawfull, and leſſe diſtracting are forbidden (works are *more lawfull*, becauſe commanded by the Lord; *leſſe diſtracting*, ſports wholly poſſeſſing the mind with deſire of maſterie, &c. I thinke each mans experience will ſay, his mind is more free for heavenly things when he rides a journey, then when he rides in hunting; when he plowes, then when he wreſtleth, rings, playeth at cudgels, &c.)

Therefore ſports and delights leſſe lawfull, and more diſtracting, &c.

3. Lawfull labours, and profitable workes as little, if not leſſe breake the reſt of the Lords Day by equall compariſon, as ſports and recreations. *e. g.* To ride in hunting breakes the reſt of the Day as much (if not more) as to ride in travell, to labour at a bell, as to labour at the plough; to ſtrike with a cudgell, as to ſtrike with a flaile.

2. *Rat.* *Sanctificare eſt ad uſum ſanctos applicare.* Wallæus de Sob, pag. 105.

From the name of the Day, and duties commanded for the Day (it is called *Gods Holy Day*, 1. Becauſe ſeparated by God, 2. Becauſe a meanes of holineſſe, we are enjoyned to *remember to keepe it holy*. *i.* Wholly to ſpend it in his ſervice, *i.* in holineſſe,) I reaſon thus.

Thoſe things which are impediments and lets of holineſſe cannot lawfully be done upon that day which is Gods Holy Day, and ought to be kept holy.

But ſports and recreations are lets and impediments of holineſſe (this is evident to every mans experience which will tell him, if he will permit it freedome of ſpeech, that theſe inchaunting Syrens do ſo charme, and bewitch, theſe inſatiable ingroſſers of time do ſo extraordinarily diſtract, if not wholly poſſeſſe the mind, that it is wholly eſtranged, and alienated from holy duties; ſo that they ſeeme tedious and irkſome to it? *Who knowes not* how thoſe make penſive the heart when they are called to theſe? *Who knowes not* how they exhilerate the heart, when theſe in publique are ended? *Who knowes not* how thoſe (like venemous weeds and choaking thornes) ſuffocate and ſtrangle theſe, intruding themſelves into the roome of, and ſhoulder out Divine contemplations, heavenly communications, and godly and Chriſtian actions?)

Therefore ſports and recreations cannot lawfully be done upon the Lords Day. And therefore whether it is not needfull for us, whom it concernes, ſo farre as in us lyeth, to diſſwade, and draw people from ſuch courſes; and if it be not good to this end for every Chriſtian ſoule, to reaſon after this or the like manner.

Diſſw. 1. Are theſe things ſo? Yea, moreover, 1. *Hath the Lord* of his free favour and bounteous liberality allowed me fixe

whole

whole dayes for my pleaſure and profit (ſome little part of each day except to ſanctifie my ſelf, family, and calling, in lieu whereof he allowes me back part of his Day for refreſhing, works of charity, neceſſity and decency) and reſerved only one Day for his ſervice and worſhip, and ſhall I allow my ſelfe or mine, ſports upon this Day which is the *Lords*, not mine nor theirs? 2. *Hath the Lord* provided me ſweet recreations, heavenly refreſhments for his Holy Day, and ſhall I preferre the huskie, droſſie delights of un-needfull carnall ſportings before thoſe truly ſolacing melodious rejoycing? 3. *Wold good S. Paul* never eat any fleſh while the world ſtood, rather then offend his weake brother, a man, a ſinfull, and mortall man like himſelfe; and ſhall I play and ſport my ſelfe in needleſſe exerciſes whiles the *Lords Day* laſteth, and ſo offend the *Lord*, a *God* ſo mercifull, a *Father* ſo loving, and a *Iudge* ſo feareſull? 4. *Should the Lord* come to judgement upon that Day (as ſome thinke) would it not be farre better for me to be then found ſerving him in ſpirituall exerciſes, then my ſelfe in carnall ſports? Let other men do as they pleaſe, I am as yet fully reſolved, that neither I will, nor mine ſhall (if I can remedy it) ſport and play upon the Lords Day: *Surceaſe* henceforward O *froward fleſh*, to hinder me with thine idle objections. *Tell me no more* that the *Lords Day* wilbe a ſad Day if I may not ſport; *this* day bringing ſweeter and ſounder delights. *Tell not me* that many men muſt have recreations, therefore upon the *Lords Day*: *For*, as my workes have toiled them, ſo my time ſhall refreſh them, if ſuch refreſhing is needfull. I my ſelfe could not take it well to have another mans toiled ſervant ſent to me for food, becauſe he muſt have food, he having wrought hard. *Tell me no more* that many good Divines think them lawfull on the Lords Day: for if it be diſputable, it's the ſafeſt courſe not to uſe them; And what Divine will ſay it is not lawfull not to ſport upon the Lords Day?

Ob. 1.

2.

3.

Whether worldly words are not unlawfull upon the Lords Day?

3. *Conſid.*

1. Since the Lord Iehovah in expreſſe words by the mouth

of his Prophet *Isaiah* 58. 13. saith thus, *not speaking thine owne words.*

2. And for these following causes.

1. Where the Lord hath commanded the whole man to rest from servile works, there he commands the hand to rest from working, the foot from walking, and the tongue from talking.

But in the fourth Commandement, *Thou shalt doe no manner of worke*, the Lord hath commanded the whole man, &c. Therefore, &c.

2. Those things which as lets hinder the duties of the Lords Day, are forbidden.

But worldly words as lets hinder the duties of the Lords Day, *scil.* holy conference: therefore, &c.

3. Where bodily workes are forbidden, there those things are forbidden which hinder the sanctifying of the Sabbath, as much or more then bodily workes doe.

But bodily workes are forbidden: therefore worldly words, hindering more the sanctifying of the Sabbath. Because a man may worke alone, but cannot talke without company.

4. That Commandement which ties the outward man from the deed done, ties the tongue from talking of the same. *e.g.* The sixt forbids murther and murtherous words. The seventh adultery and adulterous words. The eight theft and deceitfull words.

But the fourth Commandement ties the outward man from worldly workes: and therefore the tongue from worldly words.

And therefore whether many people are not much to blame, who make the Lords Day a reckoning day with workmen, a directing day what shalbe done the next weeke, a day of idle tattle about their pleasures, profits, gossips tales, and other mens matters.

4. *Consid.* Whether worldly thoughts are not unlawfull on the Lords Day, considering,

1. That each Commandement extends to the thought, binding

binding it, *e. g.* the 6 from anger, the 7 from luſt, the 8 from covetouſneſſe, &c.

2. That the Lord eſpecially requireth the inward man, *Luk.* 10. 27.

3. That worldly thoughts hinder from heavenly, and therefore whether thoſe are not blame-worthy, who buſie their heads upon ſuch daies in plodding about their worldly buſineſſe, &c.

And laſtly, if it be not a pious and profitable, a comfortable, and neceſſarie reſolution for a man conſtantly to purpoſe to do as followeth:

Affirm. 1. Medit.

Whereas many men ſo be they goe to the Church, perſwade themſelves, they have done their devoyre to the vtmoſt, if not ſuperabundantly promerited, although before, and after thoſe ſolemne, ſacred, and publique meetings, they let looſe the reynes, permit their hearts licentiouſly to take liberty of wandring, and roming libertine-like into a world of buſineſſes, and to plunge themſelues into innumbred ſwarmes of plottings, and contrivements for the effecting of ſome dunghill delights, or worldly profits: yet I for my part, although I cannot as I would, will doe what I can to withdraw my meditations upon the Lords day from ſuch like traſhy, and fruitleſſe wanderings, and bend them to thinke earneſtly, and orderly upon

1. The workes of God generall, and ſpeciall.

1. *To the glory of God*, beholding in their innumerable varieties and melodious harmony, the powerfull omnipotency, and infinite wiſdome of God.

2. *To mine owne endleſſe comfort*, viewing in theſe the boundleſſe, and bottomeleſſe depths of the Lords ample and gracious favours towards me, giving me ſuch a being, ſuch ſenſes, members, calling, ſubſtance; ſuch variety of creatures to delight, feed and guard mee; ſuch a Saviour, ſuch a Word, ſuch excellent meanes to ſave me, &c that thus feeding my ſoule with ſuch ſolacing conſiderations, I may edge and keene my dull deſires to praiſe and magnifie a God ſo good, and gratious.

3. *To the humiliation of my ſoule* naturally prone to an overweaning conceipt of its owne nothingneſſe, pondering the grievous groanings, and maſſy burdens of diſtreſſefull miſeries Gods juſtice hath inflicted upon the poore creatures for my ſinnes: and finding my ſelfe to come ſhort of them in obeying the will of God, I continually fayling, they alwayes doing that for which they were made.

4. *For mine owne inſtruction*, theſe being a large, and faire booke written by the *LORD IEHOVAH* in faire and capitall letters, wherein he that runnes if he have but eyes in his head, may reade his owne fickle, and fading condition, being like the withering graſſe; the baſeneſſe of himſelfe, made of duſt, and turning to it againe; the uncomfortable, irkſome, and faſtidious condition of death, & a ſpirituall darkneſſe, *ſcil.* ſinne, and iniquity reſembled to death and darknes naturall. Yea, the booke of the creatures is a library ſo full of learned literature, that contemptible Ants, and glorious Angels; beautified ſtars, and baſeſt vermine; yea, all beings created to ſwim, and play in the liquid ſtreames and vaſt ocean; to flie about with outſtretched wing in the thin, and perſpicuous ayre; or to runne and range upon the ſound and ſolid earth; by their contentation with, and thankfulneſſe for their little pittance, and obedience to the Lord, their bountifull benefactour preach loudly to me contentment with, and thankfulneſſe for my ſo large allowance and obedience to a father ſo beneficiall to me undeſerving. That ſo, by the meditation of the workes of God, I may be ſtirred up to truſt, love, feare, and obey God, pondering, and perufing his works of juſtice and mercy.

2.

Aſſidua meditatio memoriam efficit indelebilem: Chryſ. Hom. 35. in Gen.

The Word of God, eſpecially that meanes of my ſalvation I laſt of all enjoyed in the Word of God read, and preached: for when I conſider: 1. That this is a daily duty, *Ioſ.* 1.8. *Pſal.* 1.2, practiſed by the beſt men, as *David*, *Pſal.* 119. 97. 99. and the Virgin *Mary*, *Luk.* 2.19. 2. That as meditation without hearing is erroneous, ſo hearing without meditation is barren, and the dulneſſe of my blunt, and obtuſe, and

the

the leaking property of my running out memory, I cannot but thinke it a fitting duty upon the Lords day thus to doe.

Affirm. 2.

Secondly, whereas many unguard the doores of their lips, and suffer those little unruly members to enflame each other, (ministring and taking occasions offered) extravagantly to wander into olden times, gladding themselues with their large discourses of their many madde, and merry meetings, their frolique frisques, and gambols, their infamous exploits, and deeds of darknesse: or idly to range about, from royall diademe to the penylesse cottage, from field to towne, from towne to houses, from houses to particular things and persons; yea, to their owne homes, and houses; taking thence many large, and deepe discourses of the number, and severall conditions of their sheepe, horses, &c. the unrulinesse of this; the faire conditions of that; the great penyworth they had in the one, the worth of the other; And anon ramble in their serious communication into their fields fallow, and severall discoursing of their longitude, and latitude of their lands; the quantity and quality of their seed; their great and many businesses they have finished, or intended: and presently flie backe into the streets, and for want of other matter to fill up, the pretty lispings, and stammerings, the falls and stumblings, the unmannerly roguing, or whoring this man, that woman: the pretty pronunciation of this or that oath of their children shall not be forgotten: and then from these merrie Colloquies rake into the dunghill puddles of the true, or fained miscarriages of their neighbours good, or bad; tossing, and tumbling these from tongue to tongue, as sharpe as speares, renting and tearing the good names of men better then themselves, fathering upon them that themselves never dreamed of, turning by their cunning art a hearsay, may be, supposition, into a peremptory proposition that it was so; and then to mount it upon the wing of flying fame to passe swiftly and securely without stop, or controlement: and clothing all upright-hearted *Nathaniels* with the darke, and divelish robes of censorious uncharitablenesse, Luciferean pride, and damned hipocrisie, because these truly befit many who are professors,

2. *Conference.*

and

and others in their conceipts; thus extracting matter of large discourses to please themselves, purchase admiration, and applause for their great and deepe experience, and procure many farewell thanks for their good company. *Yet I*, although I formerly have bene, and still am too often, and futurely may be that way overtaken, so as to talke of such fruitlesse and unneedfull matters, resolve henceforward to have my communication of such things, whereby God may be glorified, my selfe, and others edified in the holy faith: not medling with other mens matters, but such as concerne *my selfe, or those* with whom I conferre, and principally those which appertaine to *our soules good*, and amongst other things by name of the *Word of God* in generall, and such Scriptures as I have heard read, and expounded in particular, as wisely, peaceably, orderly, lovingly, honestly, and humbly as I can: I well considering besides the necessity, and furtherance of such like conference.

Met. 1. 1. That these communications are *more comfortable* then those, *they* yeelding not the least glaunce, or glimmering of sound delight, or comfort when a man is going to his bed, falles into any affliction, or temptation, or comes to his bed of death: But instead thereof, many befoolings of himselfe for mispending so many precious houres, and golden opportunities, about fruitlesse fome and froth: *these* abundantly cheering the heart, gladded with the consideration of the many benefits it hath gained, and fruits it hath reaped by such like talkings together.

2. 2. This conference is *more advantageous* then that. *Can you say*, and speake truly that ever you gained any knowledge of God, your selves, the Word, the way to heaven? *Can you say* that ever you gained any grace, goodnesse, or any thing, save an addition of new sinnes to the catalogue of your old by such like *Lords dayes* chattings? *Whereas* I dare affirme this kind of Sabbath conference to increase saving knowledge, sound comfort, true Christian love, heavenly-mindednesse, and to warme, and vivifie the saving graces seated in the heart.

3. And

3. And *more honourable*; mee thinkes it's a poore commendations, or credit for a man to have a faculty with facility to find out idle discourse to drive away a day; each new speaking, stammering child which can lispe out but halse english being able to tattle somewhat or other to that purpose. *But* for a man humbly, lovingly, and feelingly to conferre of the narrow way which leadeth to life, how to walke in it with comfort, declining the many by-paths of sinne: of the Christian combate, the number and nature of enemies, their sleights and subtilties, how to escape them, and to get the victory: this is a greater glorie to a Christian man.

Whereas many men, and women spend the Lords day in sloathfull lithernes, sleeping, or doing certaine odd chares, which purposely they had appointed for that day: yet I determine resolutely to spend all spare time: *Affirm. 3. Deeds.*

1. *In reading* Gods Word, and good bookes, and that with inward desire, and outward endeavour to profit.

2. *In singing* of Psalmes, Hymnes, and spirituall songs, *Ephes.* 5.19. In which angelicall exercise I will doe what I can to sing.

1. *With my heart, Ephes.* 5.19. *i.e.* with understanding, sense, and feeling.

2. *To the Lord, Ibid. scil.* 1. In his glorious powerfull, and gracious presence. 2. Vpon a holy remembrance of his blessings. 3. To his honour, and glory.

3. *With Grace, Col.* 3.16. to exercise the graces of the heart, as holy joy, trust

4. In Gods mercy, &c. in singing, *Teaching, and admonishing* my selfe and others.

5. For mine owne and others consolation, *Ephes.* 5.19. *making melody, &c. Iames* 5.13. I well considering this duty to be: 1. Gods owne ordinance, *Ephes.* 5.19. 2. Binding all persons, *Iames* 5.13. *is any merry, let him sing.* 3. To be performed publiquely, *Ephes.* 5.19. 4. And privately, *Psal.* 101. 1,2. 5. A speciall duty for the Lords day, *Psal.* 92. Title.

6. And a duty which is 1 *Good*, having in it no evill, being Gods ordinance: 2 *Pleasant* in it selfe, and to the hearers: 3 And *comely* to the user, *Psal.* 147.

3. *In praying* to God to sanctifie the day, and duties thereof to me; I being able to do nothing of my selfe.

4. *In doing* such like *workes of mercy* as these following: *&c.*

1. Visiting the sicke, and that,

1. To benefit mine owne soule, and that by,

1. Taking notice of mine owne mortality.

2. Sathans subtiltie striving to lull men asleepe in security, or plunge them into desperation.

3. The difficultie, if not impossibility of repentance deferred till death, and sickenesse.

4. The excellencie of saving graces, a good conscience, &c. which will do men good when all worldly contentments forsake them.

2. To doe good to the sicke party, and that by perswading him to a Christian carriage in sickenesse. *&c.*

1. A serious consideration causing sickenesse.

2. The profit, and advantage of sickenesse; trying grace, weaning from the world, provoking to prayer, and taming the flesh.

3. If men rightly behave themselves in sickenesse: 1. Not neglecting, nor depending too much upon the meanes. 2. Praying to God. 3. Giving good counsell. 4. Submitting themselves to Gods will, &c.

4. And make a good use thereof being made more compassionate to others in misery: hating sinne, the cause of the scourge. And not as the fashion of many is, who go to the sicke: but

1. To the hurt of themselves, being hardened in seeing the *foolish virgins*, or *Nabal-like* sickenesse, or death, of wicked men; and the violent death and sickenesse of many good men.

2. To the hurt of the sicke: 1 Viewing the weakenesse of the sicke, to sport themselves, and discredit their weake

neighbour:

neighbour. 2. Hardening them what they can in their ſinnes by ſecuring them of longer life, flatterie, &c.

2. Relieving the diſtreſſed with a thankfull, loving, pitifull, ſingle, cheerefull, liberall, juſt, and true heart. 1 Cor. 16. 1.

3. Teaching the ignorant, drawing ſinners to repentance, comforting the diſtreſſed, admoniſhing the unruly, encouraging the good, rebuking the bad, reconciling the diſagreeing, ſtirring up the ſlothfull, &c.

Whereas many people deeme ſuch like courſes to ſavour of melancholike madneſſe, and too much puritannicall auſteritie, and thinke themſelves undone, if they may not have free liberty to glut and ſatiate themſelves with carnall delights and vaine ſportings: I am ſurely perſwaded, *Affirm.* 4.

1. That there is no true, ſound, and ſolid cauſe of delight in any vaine ſportings, or worldly pleaſures; eſpecially in compariſon of theſe *Lords Dayes* delightfull duties, if they may be poiſed in an even ballance. *e. g. Ballance* together the leaſt meaſure of ſaving graces, and a world of voluptuous contentments, and gainefull profits, and I'le undertake that the former, the meanes of getting, and the helpes in keeping, it ſhalbe found more honourable, profitable, and delightfull, and ſo over-weigh by farre the latter. Or 2. *Caſt into* one end of the ſcales the Word of God, into the other any worldly contentment what you will; and let the Lord himſelfe, (who is fitteſt and beſt able to decide the controverſie) be judge, and it wilbe found farre *to ſurpaſſe* in worth, and valuation, all pearles of price and excelling treaſures, *Mat.* 13. 44. 2. *Surmounting* in profit and advantage the moſt advantagious practices in or about the world; making thoſe who read and heare it with open eyes, and hearing eares, happy, *Rev.* 1. 3. And thoſe who meditate therein day and night, *like trees planted by the waters ſide*, &c. *Pſal.* 1. 2, 3. Thirdly, to *raviſh* the heart, truly ſenſible of Divine delights with unſatiable glee, and unmatchable gladnes, rejoycing that heart as much as if it had found great ſpoiles, *Pſal.* 119. 162. Being more luſcious then the ſweeteſt hony, or the moſt melliſluous hony combe, *Pſal.* 19. 9. *Recreat.* 1.

2. That there is ſound and ſufficient cauſe of joy and delight in all ſuch and other Sabbath Duties. Inſtance in ſome particulars. *e. g.*

1. In hearing and reading the Word of God, if we conſider it in its names, and effects, declaring the nature thereof. *e. g.*

1. It is a tranſcendent *pearle*, and excelling *treaſure*, Math. 13 44,45. *More lovely then gold, or much fine gold*, Pſal. 119 127. *Better then thouſands of gold and ſilver*, Verſe 72. And therefore cannot but fill, and farce the ſoule with conſolation in getting, poſſeſſing, and enjoying the ſame.

2. It is *bread, water, wine, milke*, and *meate*, to feaſt, and fatten the ſoule begotten by this immortall ſeed, and enlivened with Gods quickening Spirit: and therefore muſt needs make merry the ſame, feeding, and fatting it ſelfe with ſuch heavenly cates.

3. It is *a light to the feet, and a lanterne to the paths*, *Pſal.* 119. 105. Then which, what more needfull, profitable, or pleaſing to the Chriſtian travailer to direct him to the haven of endleſſe happineſſe?

4. Is there not extraordinary matter of joyfull delight in reading, and hearing read and preached:

1. The *Word of grace*, juſtly ſo called, ſhewing and working grace in thoſe which rightly heare it?

2. That Word which begets and increaſeth faith, therefore termed truly the *Word of faith?*

3. That Word which declares the way of ſalvation, therefore ſtiled by the Holy Ghoſt a *Word of ſalvation.*

4. That Word which nouriſheth and ſuſtaineth a ſpirituall life, and offereth eternall life, *ergo* called a *Word of life.*

5. And the *Word of reconciliation*, as is before ſhewed.

2. In prayer, which ſacred duty will appeare perſpicuouſly to each enlightned ſoule, to be a true cauſe of gladneſſe, when rightly performed, it ſeriouſly conſidering,

1. How acceptable it is with God; he being well pleaſed with ſuch like ſacrifices, 1 *Tim.* 2. 3.

2. Of what excellent dignity, put for the whole worſhip of God, *Pſal.* 50. 15.

3. How

3. How commodious and gainefull. 1. Being a Soveraigne ſalve for every ſore. 2. Bringing ſalvation to the pious petitioner, *Rom.* 10. 13. 3. Reſiſting that implacable enemy, Sathan, *Eph.* 6. 18. 4. Prevailing with God extraordinarily, beyond imagination.

3. If we ponder adviſedly, that while here we live, we are in a ſtrange countrey, being pilgrims, and ſtrangers, having no continuing city, ſeeking one to come, *ſcil.* an heavenly; where our Father, our Head and Husband, our friends and fellowes, our crowne and inheritance are: It will neceſſarily follow, that as it is a gladding diſcourſe to countrey-men, meeting in another nation, to talke of their owne country and common-wealth, their friends and families, and which way to take ſoone and ſurely to enjoy their wiſhed company: ſo it muſt needs be a delightfull colloquie when two or more citizens of heaven, meeting in this their pilgrimage, conferre cordially of the way to heaven, of the pious and ſweetned paths directly tending thither. Secondly, if we ſeriouſly conſider that a godly and Chriſtian communication is an excellent meanes to increaſe ſaving knowledge, enkindle godly zeale, nouriſh Chriſtian love, cheriſh and warme all gracious beginnings, and edge and keene the longing appetite to hunger inſatiably after the beſt things; We cannot but conclude that ſuch like conference on the *Lords Day* muſt needs afford ſuperabundant matter of pleaſure and delectation.

4. To inſtance in the duty of Divine contemplation, which ſeemes to worldlings full of penſive ſadneſſe, and madding melancholy, this I ſay ſavouring ſeemingly ſo much of uncomfortable ſorrow, is no wiſe defective of recreating feſtivities; each particular holy meditation having its ſeverall oblectation. For examples ſake, let it be

1. Vpon the *workes*, and *creatures* of *God*; how do theſe make merry the godly ſoule after a ſerious muſing of them; conſidering that as they were made for the glory of God, ſo for his particular good, ſome to guard, ſome to delight, ſome to feed, and refreſh, and all to ſerve him after one manner or other.

2. Let it be upon the *Word of God*, what it hath beene, is, and wilbe to him, the many fruits and benefits he hath reaped from it.

3. Let it be upon *Gods* particular *favours* and mercies beſtowed upon a mans ſelfe (eſpecially his ſoule) and generall benefits and bleſſings he hath beſtowed, and promiſed to beſtow upon his Church and choſen.

4. Let it be upon the *remiſſion of ſinnes*, how, and by whom, wherein every ſincere Chriſtian may behold clearely the unparalel'd love of *Chriſt Ieſus*, freeing him by his owne painefull paſſion from the guilt and guerdon, the due deſert and dominion, the power and puniſhment of his ſinnes.

5. Let it be upon the *inheritance* which is incorruptible, undefiled, not fading away, reſerved in the heavens, &c. And I think it wilbe granted without contradiction that ſuch like meditations make the godly ſoule to leape for joy.

6. Let it be upon *diſmall death*, and mouldring mortality: even this will comfort the heavenly minded ſoule, loving the appearing of Chriſt; longing after the ſame with the Bride in the *Revelation*, certifying him that theſe miſeries are but momentany, and that this miſerable mortality ſhalbe ſwallowed up of glorious immortality.

7. Let it be of the *judgements of God* denounced, or inflicted upon others or upon himſelfe; even theſe contemplations want not matter of conſolation to that ſoule which conſidereth Gods infinite love, ſending no greater, he deſerving the extreameſt; enabling him to make a good uſe of them, and to beare them chriſtianly.

This I ſuppoſe is a commodious and profitable, neceſſary and warrantable, Chriſtian (not Iewiſh) reſolution, to abſtaine from thoſe worldly and wanton words, workes, and thoughts: and to be wholly imployed, and that delightfully in thoſe holy and heavenly contemplations, communications and actions. And that I may ſtirre you up to put in practice this ſo laudable, ſweet, and profitable reſolution: to thoſe former reaſons and motives I have intermingled in my former

mer passages, give me leave to adde these following reasonings, and pious arguings.

1. Is the Lords Day the queene of dayes, yea, the Lords market-day for our soules, wherein we are to *buy*, Isa 55. 2. *without money or mony worth*, the heavenly and celestiall *bread*, *water*, *wine*, and *milk* of Gods sacred Word, and saving graces, the golden gifts and precious merits of Christ to inrich our faith, *Rev.* 3. 18. The *eye-salve* of true wisdome, and the Spirit of light to illuminate our spirituall blindnesse, and the *white raiment* of Christs righteousnesse, that we may be clothed, and that the shame of our nakednesse do not appeare; and shall we passe it away in wanton delights, in fruitlesse, and hurtfull discourses, in distrustfull, and distracting musings, or in needlesse and dunghill actions? And not rather spend this Day in buying such peereless traffique, not onely in the publique assemblies, but also before and after the same, by Divine contemplations, heavenly communications, fervent, and faithfull prayer, and other such like pious Lords Dayes practices?

2. Is this the Lords Day, not mine, his Holy Day, no common or prophane one; therefore to be sanctified, therefore to be kept holy; and shall we shew such intolerable ingratitude, as to deny so small use of time to him, that gives to us so much and so large use of time?

3. Is it a matter of duty, and not of curtesie; of charge, and not of choice; of allegiance, and not of liberty; of necessity, and not of indifferency: not permitted, but commanded to sanctifie the Lords Day, and keepe it as holy as we can; and shall not wee use our utmost endeavour to doe the same?

4. Do those who conscionably sanctifie the Lords Day, imitate the prime and purest examples, walking in those paths which have beene traced out by *David*, *Nehemiah*, and such like ones; by *Iesus Christ*, such a Sonne, such a Saviour; by the *Lord Iehovah*, who rested the seventh Day from his worke of creation, although as easie to him as to speake, and cause it to be created: And shall we be drawne into unwarranted

unwarranted courſes, or omit neceſſary pious duties upon Gods Day; becauſe many who are great Schollers, good Preachers, great men, the wealthieſt in our pariſh, and many honeſt men make no bones of worldly diſcourſings, unneedful actions, nor are very forward in thoſe other ſubſtantiall duties. Learning they may have, wiſdome, greatneſſe, yea, goodneſſe, yet may their example be erroneous, no ſufficient patterne for imitation: in many things we offend all; yea, and good S^t. *Paul* would be followed no otherwiſe then he followed Chriſt, 1 *Cor.* 11. 1. *Be it* they be wiſe or wealthy, houourable or honeſt, who give or take liberty; yet ſure we are, we take the ſureſt and ſafeſt courſe, yea, the moſt commodious and comfortable, having Gods precept for our warrant, and his example for our encouragement. Powerfull they may be, but he is omnipotent; wiſe they may be, but he is wiſdome it ſelfe; honeſt they may be, he goodneſſe it ſelfe.

5. Since the *Lords Day* is a bleſſed Day; ſo called, either, 1. Becauſe it is inſtituted to Gods ſervice. 2. Or becauſe the Lord gave it a ſingular priviledge to be a Day of reſt and holineſſe, a Day of delight and heavenly feaſting, to the world. 3. Or becauſe the Lord doth bleſſe more effectually all ſuch who conſcionably keepe it holy, on that Day then any other: ſo that then they enjoy after an extraordinary manner this tranſcendently ſweet, and lovely *fellowſhip with the Father*. We for our parts will alienate and eſtrange our ſoules, tongues and bodies, ſo farre forth as in us lieth, from ſuch workes, ſuch words and thoughts which withdraw the mind from God: and endeavour to ſpend thoſe little parcels of time, which remaine to us exempt from the publique aſſemblies of the Saints, and the doing of ſome few neceſſary actions, in Divine contemplations, Chriſtian communications, ſuch pious and holy actions, that ſo *the Lord may ſuppe with us, and we with him, Rev.* 3. 20. We feaſting him with the fruit of our true repentance. 2. With our faith, beleeving and applying the Word and promiſes of God. 3. By ſerving God faithfully, giving up our ſoules and bodies, holy

and

and acceptable ſacrifices to him: he feaſting us in his Word and Sacraments. That ſo he may dwell in us, and we in him; and to conclude, that we may obtaine (if ſtill we want) communion with God, or get (if already we have) a more perfect, and full aſſurance of our *fellowſhip with the Father.*

CHAP. XIII.

The eight Meanes and Duty, Chuſing the things which pleaſe God: What thoſe things be: Diverſe chuſers: Which are beſt.

HAve we, or deſire we *fellowſhip with the Father?* Shew it, and ſeeke it, by chuſing the thing which pleaſeth the Lord: This chuſing being both a marke, and meanes of mans communion with the Father, *Iſa.* 56. 4. *Where and who* is he that would not be a chuſer, might the choice tend to his reall and ſeeming contentment? *With what* greedy graſpings would ſome poſſeſſe mountaines of gold, ſilver, pearles, and precious ſtones, and worlds of wealth? *With what* enraged, bloudy, and implacable cruelty would ſome bathe their hands and glad their hearts in the laſt groanings, and effuſion of the moſt warme and inmoſt hearts bloud of their enemies? *How would* ſome ingroſſe kingdome after kingdome, yea one world after another? *How would* ſome plunge themſelves into a bottomleſſe Ocean of voluptuous delights, and play and ſwimme therein like Leviathan in the ſea? *How would* ſome glut their inſatiable appetites, feeding themſelves upon the extracted quinteſſence of all reall and imaginarie dainties, might each have free liberty of choice? *Chuſers* you may be, *chuſers* I deſire you to be, *not* of ſuch dunghill droſſe, *not* of ſuch barbarous revenge, *not* of ſuch fading crownes, *not* of ſuch frothy delights, *not* of ſuch corruptible cates; But with *David of the way of truth, Pſal.* 119. 30. Or of *Gods precepts,* Verſe 135. Of *that which is good, Iſa.* 7. 15. Of *that good part* which *Marie* choſe, *Luc.* 10. 42. And of that which *pleaſeth God.* 1. *Obedience* pleaſeth God, 1 *Sam.* 15. 22.

8. *Meanes. Duty.*

2. *Sorrow* for ſinne pleaſeth God, *Pſal.* 51. 17. 3. *A holy life*, that pleaſeth God. 4. *Saving faith* pleaſeth God, *Heb.* 11. 6. 5. To *do good* and *communicate* pleaſe God, *Heb.* 13. 16. 6. And to frame our thoughts, words, and deeds to Gods will, pleaſeth God, *Col.* 1. 10. Theſe things *chuſe* therefore, and I'le warrant you your choice ſhall not repent you. *Enoch* was not taken to heaven, becauſe he was rich, royally deſcended, the ſeventh from *Adam*, becauſe he was learned, had a comly and ſtrong body; but becauſe he pleaſed God, *Heb.* 11. 5. *Chuſe* we therfore with *Enoch*, the pious *Proſelite*, and godly *Eunuch*, the thing which pleaſeth God; this choice being a ſigne of mans communion with God, and a meanes whereby a man is joyned to God; that ſo with theſe we may have *fellowſhip with the Father*.

CHAP. XIIII.

The ninth Meanes and Duty, To take hold of Gods Covenant.

9. *Meanes. Duty.*

HAve we fellowſhip with the Father? Declare it. Doe we want it? Feele it; by taking hold of Gods Covenant, this being a marke and meanes of mans communion with the Father, *Iſa.* 56. 4. *Ier.* 50. 5. The foundation of which Covenant is *Chriſt Ieſus* onely, *Iſa.* 42. 6. He onely being the peace-maker, or Prince of peace. 2. The onely Angell of the Covenant, *Mal.* 3. 1. 3. The Mediatour of the New Teſtament. 4. The Father onely being well pleaſed in him. 5. By him onely man comes to God. And, 6. In regard that he onely ratified, and confirmed it with his owne Bloud, *Heb.* 7. 22. 8. 6. 9. 15. Secondly, the frame is by way of contract; in which are compriſed, 1. Certaine *Articles* and *Conditions* on both parts. 1. The principall Party covenanting is God, who covenants to be our God, and the God of our ſeed, *Gen.* 17. 7. *i.* To ſave us and ours, to give us righteouſneſſe, and eternall life in Chriſt. 2. The other is the godly man, who for his part promiſeth to be the Lords

people,

people, *Ioſ.*24.15. And therefore binds himſelfe to believe, and reſt upon the promiſe of God. 2. *Signes*, and *ſeales*, binding each party to the agreement or covenant made on Gods part. He hath given us his Word, Hand-writing, oath, (*Heb.* 6. 17.) as Seales. On our part, the ancient people of God have bound themſelves by *writing*, *Nehem.* 9.38. *Seale*, *ibid.* *Imprecation*, 10.29. And *Oath*, *ibid.* *Circumciſion*, *Gen.* 17.13. &c. And the people of God now, perhaps by writing, perhaps by ſeale, perhaps by vow, ſurely by word, Baptiſme, and the receiving of the Lords Supper. 3. *Writings*, containing the conditions on both ſides, *ſcil.* the Word of God, the Old and New Teſtament called the *Covenant*, *Ex.*24.2. *Booke of the Covenant*, 24.28. *Words of the Covenant*, *Deut.*9.11.29.1. *Tables of the Covenant*, *Rom.*9.4. The *Covenants*, becauſe they ſhew what God will do to his people, and what we are to performe according to the tenour of the Covenant. This Covenant (or compact) made betwixt God and man, 1. Touching reconciliation and life everlaſting, is, 1. *Legall*, of workes, which is a league made touching ſalvation upon condition of perfect obedience ſet downe in the Morall Law, wherein eternall life is promiſed to ſuch as perfectly fulfill the ſame, and eternall death threatned to ſuch as tranſgreſſe the ſame. 2. *Evangelicall*, of grace, which is an agreement concerning men to be freely ſaved through faith in *Chriſt*. This Covenant God made with the juſtified Iewes before Chriſt, to whom he was a child borne, and a Sonne given, *Iſa.*9.6. And the believing Iewes, and Gentiles ſince; for although the Prophet *Ieremy* ſpeakes of an *old*, and a *new* Covenant; yet himſelfe ſhewes, that this old and new covenant for ſubſtance are one and the ſame, Verſe 33. of Chapter 31. *I will put my Law in their inward parts, —will be their God, and they ſhalbe my people. I will forgive their iniquity*, 34. Which is the ſubſtance of the old and new Covenant. The *old* in ſhadowes prefigured Chriſt to come: The *New* apparantly ſhewes that Chriſt is come. The Apoſtle S. *Paul* (1 *Cor.*10.3, 3. ſaith, the ancient Iewes and we *eate the ſame ſpirituall meat, and drinke the ſame*

Eundem ſpiritum & eandem fidem fuiſſe in Apoſtolis & Prophetis, evidentiſſimè probat Apoſtolus, 2 Cor. 4. Epiph contra errores Marcionis.

ſame ſpirituall drinke. Their Sacraments were more in number then ours, differenced in rites and meaſure of ſignification from ours, yet the ſame Author, end, and ſignified thing, &c. S. *Iohn* ſpeaking of love, calls it a *new commandement, and an old,* 1 *Ioh.*2.7,8. Old, in regard of the ſubſtance; new, it being newly approved and renewed by Chriſt, *Ioh.*15. 12. So this Covenant of grace was the ſame when it was old to the ſanctified Iewes, in regard of ſubſtance, as it is to us, to whom it is new; onely it differs in this, that now it is publiſhed more clearely, not in ſuch darke ſhadowes, and more perſons are renewed, more graces are beſtowed.

Gods Covenant made with the juſtified Iewes, and us Gentiles, or the old and new Covenant
- 1. Differ in the Circumſtances, Adjuncts, Acceſſories, Oiconomie, Adminiſtration, and Diſpenſation.
- 2. Agree in the Subſtance:

Particularly, in the
1. Principall efficient cauſe, *Ier.*31.31.
2. Moving cauſe, *Luc.* 1. 54. 55. 72. 78.
3. Meritorious cauſe, *Gen.* 3. 15. *Epheſ.* 2. 12,13.
4. Materiall cauſe, 2 *Cor.* 5.19. Reconciliation, &c.
5. Inſtrumental, the Word
   1. Of Gods grace, *Act.*20.32
   2. Of reconciliation, 2 *Cor.*5. 19.
   3. Of faith, *Gal.*3.8.
6. Formall cauſe, or mutuall promiſe, Gods, which is free, & mans, which is due, *Ro* 3.22
7. Finall cauſe, to ſtirre up and confirme the hope of immortality, *Heb.*11.8,9,10.
8. Effect, juſtification and regeneration, 1 *Cor.* 1. 30. *&* 6.
9. Subject perſons, onely Gods Elect, true believers, *Rom.*3.3.26.
10. Inward ſeale, *ſc.* the holy Spirit, 2 *Cor.* 1. 22, *Eph.* 1. 13.

This

This Covenant we for our parts must *make*, *Psal.*50 5. Or *enter into*, *Deut.* 29. 12. *Keepe*, *Psal.* 103. 18. Or stand to the words thereof, so as to performe or accomplish, 2 *Reg.* 22. 3. That we may 1. please God, this being a thing pleasing the Lord, *Isa.* 56. 4. 2. Shew that we have communion with God, this being a signe of mans society with the Lord, *ibid.* 3. And demonstrate that we desire the same, this being a meanes of mans communion with God.

This Covenant is laid hold upon and kept.

1. Outwardly.

1. By hearing the Word of God (that Booke of the Covenant containing the conditions and articles of the Covenant) with an *open*, *Psal.* 40. 6. *Wakened*, *Isa.* 50. 4. And *hearing eare*, *Marke* 4. 9. Such as joynes to hearing attention, *to it* a desire to be changed, *to it* a care to believe, *and* conscience to obey.

2. By receiving aright the Sacraments which are signes of holy things, which are holy tokens, visible signes of invisible graces, where we see one thing, believe another, which are seales of the promises of God in Christ, whose use is to strengthen us in the promises of salvation, which God hath not onely made to us in word, but confirmed them by writing, and lest we should doubt, set to his seales according to the manner of men; that nothing should lacke that might increase and strengthen us. *Signes* they are not onely figuring, admonishing, and signifying what is promised; but also exhibiting that which is promised to the faithfull; yea, sealing, and confirming the exhibiting of them. These are called by Master *Calvin*, *Gen.* 17. 18. *Testimonies*, *Seales*, *and Pledges of Spirituall Graces*, *and benefits which spring thereof*: *the Gates of Heaven*, &c. They are *Signes* to present, *Seales* to confirme, and *Instruments* to conveigh Christ and all his benefits to them that do believe in him: In the right use of these Ordinances the partakers have assurance of their being in the Covenant of grace. Saint *Paul* speaking of *Circumcision* which was a *signe of the Covenant*, *Gen.* 17. 11. Cals it the *seale of the righteousnes of the faith*, &c *Rom.* 4. 11.

3. By pious prayer, prevailing extraordinarily with God, *Luke* 11. 13. *The Lord giving his Holy Ghost to those which aske him.*

2. Inwardly, we take hold upon and keepe Covenant with God.

1. By *Faith*, believing the Promises. This *shewes us the Lord, Heb.* 11. 27. *Brings us to God*, Verse 6. *Begets to God, Iohn* 1. 12. This *justifieth, Rom.* 5. 1. *Perswades of Gods peace*, and assures us of joy, 5. 2. This *purifieth the heart, Acts* 15. 9. *Overcommeth the Divell*, 1 *Pet.* 5. 9. And *the World*, 1 *Iohn* 5. 4, 5. This is that which *stayes us in grace*, 2 *Cor.* 1. 20. Which *is our seale, Iohn* 3. 33. Which we set to, that God is true; and therefore a meanes whereby we take hold of, and keepe this Covenant inwardly.

2. By *obeying* the precepts of God; this is that which *allyeth*, and affianceth man *to Christ*, *Ma.* 12. 50. Crownes with eternall blisse, *Math.* 7. 21. Vpholds man, and supports the world, 2 *Corinth.* 10. 6. Surmounteth farre sacrifices, 1 *Sam.* 15. 22. This is the substance of mans covenant with God, *Neh.* 10. 29.

What intoxicated madnesse, or giddy vertigiousnesse hath possessed your hearts and heads? What shall I tearme you? *Cerdoniani, Cainitæ, Marcionists, Apellitæ, Severiani, Manichees, Architæ, Patricij? You I meane* who fence, and hedge out the regenerate from without the Old Testament, so farre forth as you may or can: For, prove unto you that God doth afflict his Children for their sinnes, that sorrow for sinne is necessary to the regenerate (points which you deny) the former by *Davids* suffering for his sinne with *Bathsheba*; the latter by his watering his couch with his teares: you reply, they were under the Law, in the time of the Old Testament. *You I meane*, who crie out against the Morall Law, as once the *Babylonians* did against *Ierusalem*, downe with it, downe with it even to the ground: away with the law, it belongs not to the regenerate man. It binds not the conscience of him that is in Christ: You equivocating *Pretteians*, *Antinomists*,

Antinomists, I doe not say you are *Marcionists*, *Manichees*, or the like in all particulars; but in this you walke cheeke by joale, hand in hand with those forenamed heretikes. *They* condemned the morall law, so doe you. *They* denied the resurrection of the body, and I much suspect that this is one of those other deeper doctrines, you were promised to be indoctrinated in. Had you knowne how learnedly, and orthodoxally *Tertullian* scourged your great Grandfather *Marcion*, shewing *the law to be fulfilled and built up in Christ, not abolished by Christ.* [b] *That we are freed from the burden of the law, not obedience.* [c] *That the law, and Prophets were till Iohn. So that they ceased by fulfilling not by destruction.* Had you knowne the mind of Saint *Augustine*, that terrible hammer of heretiques, who tells you, that *the ceremoniall law is wholly vanished as a shadow, because the body is exhibited; abolished as a tipe, because the truth Christ Iesus is come. The Iudaicall law is abrogated, so farre as peculiar to Iewish policie. But as the Covenant of Grace made betwixt God and man in Christ Iesus, was ever since the fall one and the same, in the dayes of Adam, Abraham, and of Christ and his Apostles, although the administration thereof was diverse according to the different estate of Gods children. So the Morall law of God was ever the rule of obedience for all duties of love to God and man, and shall so continue with the Gospell to the end of the world.*

Aug. qu. 69. Veter. & nou testam. pag. 745. Non dissolvit aliquid, sed confirmavit — numquid hæc cessasse dicenda sunt? absit. Contra Adimantum Manichæi discipulum, contra faustum Manichæum Lib. 6 pag. 231. Non concupisces præceptum est agendæ vitæ. Circumcides omne masculinum octavo die præceptum est significandæ vitæ. Ep. 49. ad Deograt.

Had you consulted with Saint *Chrysostome*, who saith, **Therfore the justice & law of God is truth for ever. i.e. There is not removing, and change of the law for here we have the law. Do we destroy the law by faith: God forbid, but we establish the law.* Had you bene acquainted with the doctrine of the Church of *England*, which saith, *The law is immutable, an ordinance of God in no time or age to be altered, or of any persons of any nations or age to be disobeyed.* Homily 1. of Idol. pag. 20.

Probemus extructionem potius legis & prophetarum inveniri in Christo, quam destructionem. Lib. 1. Contra Marcionem. pag. 260.

Magis extruxit, quam destruxit substantiam legis & prophetarum, Ibid pag. 228.

b *Onera legis usq; ad Ioannem, non remedia: operum iuga relicta sunt, non disciplinarum. De oratione. pag. 788.*

c *In hoc venturis est legis, & prophetarum ordo exinde cessaret, per adimpletionem non per destructionem. Lib. 4. Contra Marcionem pag. 273.*

* *Dei igitur iustitia & lex veritas est in æternum. Tom. 1. Hom. in 118. Psal pag 1085 Legis non est translatio, & transmutatio: etenim hic habemus legem. Legem destruimus per fidem? Absit; sed legem statuimus. Tom 4 Hom. in Heb. 6. pag. 1483.*

20. Had you considered how our Saviour Christ confirmes the Morall law, shewing that he came not to destroy it, *Mat.* 5.17. pronouncing its perpetuity to continue till the heavens be no more, *ver.*18. and denouncing a dreadfull judgement against such as shall teach men to breake one of the least of those commandements, *ver.*19. and expounding strictly the 6. *ver.*22. the 7. *ver.* 28. the 3. *ver.* 34. Had you taken advise of the *Apostle* Saint *Paul*, who tells us, that the *law is holy, just, and good, Rom.*7.12. that he *served the law of God after the inward man, ver.*25. That the Commandements of the second Table are fulfilled in this: *Thou shalt love thy neighbour as thy selfe*, 13.9.10. That *Children* must *obey* their *Parents, because it is right*; which he shewes thus, *Honour, &c. Ephes.*6.1.2. Saint *Iames* if you had asked his advice, would have told you, that *if you fulfill the royall law of liberty, &c.* 2. 8. Or Saint *Iohn*, he would have taught you: *That hereby we know that we know him, if we keepe his commandements*, 1. *Iohn* 2.5. that *sinne is the transgression of the law*, 3.4. that we *love God, if we keepe his Commandements*, 5.3. Had you bene well advised, that obedience to Gods law, is a prime part of this Covenant on mans part. If you would not have yeelded any being to the Ceremoniall and Iudiciall law, as Sir *Walter Raleigh* doth, who saith, *the former liveth in the things it foresignified; for the shadow is not destroyed, but perfected, when the substance is represented to us: the latter in substance, and equity*; yet would you have said with him, *the Morall law liveth still, is not taken away saving in the ability of condemning; for therein are we commanded to love God, and use charity one to another, which for ever shall be required.* You would have acknowledged, *that* although there is no force in the law for our justification; yet it is of great use for edification, and sanctification. *That* it doth not cease to teach, exhort, and pricke forward the faithfull under the Gospell to that which is good. *That* although Christ accomplished and abolished the Ceremoniall, so he accomplished, but abolished not the Morrall law. *That* although the law is abrogated in regard of iustification, malediction and rigour, God accepting the

Sir Walter Ral. lib 2. cap. 45. pag. 277.

the ſincere will for the deed: yet the uſe of the law is eſtabliſhed for the leading a godly and chriſtian life. *That* although Chriſtians are not under the law as a rigorous exactour, and horrible avenger: yet they are under the law as a righteous commander, and holy conducter to leade in the way of holineſſe. In a word: *That* the ten Commandements containe the expreſſe forme of Gods eternall will, the ſubſtance of all duties of piety to God in the firſt Table, of charity to man in the ſecond: all which God required from the beginning before *Moſes*: in the time of the law by *Moſes*; after *Moſes* by the Prophets; now to the end by *Chriſt*, and his *Apoſtles*; although darkneſſe in Ceremonies is diſpelled, ſenſe of prophecy is fulfilled, and hand-writing againſt us cancelled: And not ſo headily and raſhly, upon the meere warrant of your one of a thouſand have abrogated the Morall law, as not binding the conſcience of the regenerate, the Lord at this day no leſſe then in ancient times exacting as well at the hands of regenerate, as unregenerate, that they performe obedience to the law. But leaving ſuch intoxicated dreamers to ſolace themſelves in their imaginary golden dreaming fancies of no law, no repentance, no ſorrow for ſinne, no affliction for ſinne. For wakened they will not be I feare out of their fooles Paradiſe. I returne to my propounded uſe, and will uſe a few Motives to ſtirre you up to take hold of Gods Covenant.

Had you rather enjoy Gods gracious favours, or feele his tart, and heavie judgements? I ſuppoſe I may take it for granted, you all infinitely deſire the comfortable fruition of Gods benigne and bounteous favours concerning this life naturall, and that otherſpirituall farre more excellent; and that tranſcendently unſpeakeable, & unparaleld, which is eternall: Neither would you willingly, feelingly, touch, or really taſte of the tart and bitter puniſhments, the ſevere, and ſmarting penalties of the Lord. Keeping covenant with God gives right, and intereſt, to all Gods ſauours & bleſſings, *Lev.* 26.9. *Iſa.* 54.10. 56.5. the contrary makes liable to all his curſes, *Lev.* 26.15. *Deut.* 29.21. Conſider therefore what you have to do. *Motive* 1.

2. Whether is it better, doe you thinke, to walke in the steps of pious Patriarchs, or prophane Pagans; of Gods people, or Sathans slaves; of Saints, or sinners? I thinke I may answer for you all, and say: *Whom* should we follow if not the Saints? *To whom* should we be agreeable or like, if not to them? *With whom* should we have a connecting congruity, save with such who are Gods chosen, and peculiar people? Take hold therefore of Gods Covenant; for by entring into, and keeping covenant with God we imitate the best; by the contrarie the vilest men, even villanous miscreants, heires of perdition.

3. Peradventure you can alleadge causes sufficient why you may not, or will not take hold of Gods Covenant: Muster them up; give them what force you can; let us view them in their best, and see what validitie they have.

1. Will you not take hold of Gods covenant, because you must then part with sin of all sorts, even with your darling corruptions, iniquity breaking covenant with God; and they are so sweete to your soule, that nothing else can afford a more pleasant relish then they; neither is any thing so advantageous as are they. *If this be* thy plea O man, thou art to be pitied; the more a foole, or mad man glads himselfe in tumbling in the myre, the more swinish, and sottish is he, and his estate more lamentable. *Be* it thy sinnes are sweet, *yet* deadly poyson. *Be* it they make thee merry; *so* doth a certaine herbe, the eater (as it is reported) who eating dyeth. *Be* it they seeme profitable, *yet* are they fruitlesse, *Ephes.* 5. 11.

2. Is it because Gods Commandements are grievous, which then thou must obey? Who saith so O man, besides Sathan, thy cursed flesh, and wicked men? *Christ* otherwise, *Matth.* 11. 30. *My yoke is easie, and my burden light.* Saint *Iohn* saith otherwise, 1. *Iohn* 5. 3. *His commandements are not grievous.*

3. Is it because Gods commandements cannot be kept? True; no beleever, or regenerate man by the assistance of Gods

Gods grace is able to obſerve all and every commandement of God, in every part, at all times, in thought, word, and deed perfectly as God in his law requireth of him (as Papiſts ſay:) yet the true Chriſtian is ſaid to keepe the law of the Lord. 1. *Imputatively in Chriſt, the commandement is reputed done, when it is forgiven, which is left undone.* 2. *In reſpect of his will, he having a deſire which is accepted.* 3. *In regard of endeavour ſtriving to frame his life according to the Commandements of God.* 4. *Comparatively in reſpect of others.* 5. *In regard of integrity of heart to one commandement, as to another, to all, and every one, at all times, as ſaith Mr. Bernard.* Beſides, although they cannot fulfill any of them; yet they are carefull to follow all of them: though they cannot keepe them throughly; yet they deſire and endeauour to keepe them truly. Although they cannot attaine to the perfection of obedience, yet they ſtrive for ſome proportion and meaſure of obedience. And ſo they keepe the law of God. Firſt, by imputation, 2. *Cor.* 5. 21. Secondly, by inchoation, *Rom.* 15. 14. Thirdly, by acceptation, 2. *Cor.* 8. 12. God accepting the deſire for the deed, the will for the worke, the purpoſe for the performance, and part for the whole.

Bern. Rhens againſt Rome, pag. 269.

4. Is it becauſe you can enter covenant elſewhere more for your advancement, and preferment? If ſo, where, and with whom? If you thinke with the *world*, you are pitifully deceaved, and miſtaken: *It's but vanity*, therfore ſeeming that it is not, ſhewing that it hath not, ſoone paſſing away. *It is but vanity*, therefore light, unprofitable, deceitfull, and tranſitory. *If with ſinne*; how are you deluded? it oppreſſeth, it damneth. *If with Sathan*, do you deale wiſely? What good can he give you, who hath none himſelfe? What favours will he beſtow, who ſeekes your vtter ruine, and deſtruction? Relinquiſh therefore, and extirpate ſuch diabolicall charmes: enter into covenant you cannot with any more honourable then our God: more powerfull to defend you then the Lord of Lords; more rich to reward you, mercifull to bleſſe, wiſe to direct you; and more juſt to performe all his promiſes. Thoſe who keepe covenant with our God, ſhall be graciouſly

protected, comfortably directed, plentifully rewarded, triumphantly crowned, and immortally glorified.

4. Never did any man gaine by breaking, nor loose by keeping covenant with God: Oft did the ancient Israelites breake covenant with God; but their guerdon was not gratefull, *Iudg.*2.20. *2.King.*18.11,12. and no marvaile; for not to keepe covenant with God is disobedience, to breake it wilfully is rebellion, *Psal.*78.10. breach of covenant with man is a great offence, *Rom.*1.31. therefore with God a grand impiety. *Abraham* left his native countrey, and fathers house, he went with an intent to sacrifice his sonne upon mount *Moriah*. *Moses* left the courtly pleasures of *Egypt*. *Matthew* forsooke the receipt of Custome to follow *Christ*: they refused not Gods designement because of those many perillous obstacles, and dangerous difficulties they were to encounter with, and they were no loosers. It is no losse to leave a fathers house, for a kingdome: carnall kindred, to be father of the faithfull: the pleasures of a corrupt idolatrous court, to guide Gods people: the gathering of tolle, or taxe, to gather Saints into Gods Kingdome.

5. There is nothing better then to be in league with God: *Had* you such a comely proportion, starre-like beauty, matchlesse validity, undaunted valour, nimble agility, perfect sanity which is not attainable by nature: *Could* you dive into deeper profundities, and discourse more profoundly of matters Ethicall, Politicall, Physicall, and Metaphysicall then all Philosophers that ever breathed: *Had* you worldly honours, wealth, and delight even to content, which is not possible; yet all those are but as drosse in respect of being in Covenant with God: For by vertue hereof 1. *The Lord is our God*, not onely by creation, and conservation as he is to all: But by election, redemption, covenant, possession, affection, and adoption. 2. *And we are his people*; not onely by vocation, and profession; but his peculiar people, holy nation, his people by election, conversion, perswasion, and practice. By vertue of which it is, that the Lord is our strength, shield, salvation,

salvation, righteousnesse, King, Father, Redeemer, hope, helpe, fortresse, and Deliverer: *Hence* it is, that we have interest in earthly favours, remission of sinnes, imputation of righteousnesse, and donation of Gods Spirit: *Hence* it is that we shall have a joyfull resurrection, immortall glory, and consummation of blisse. *Hence* comes our spirituall power and authority; honour, and dignity; sonne-ship, and adoption, *Isa.* 56. 5. *Hence* comes our right and title to the use of the creatures, happy guard of Angels, beatificall, blissefull promises, and that unparalel'd matchlesse crowne of immortality. And to conclude, *Hence it is that we have fellowship with the Father.* Ioyne we therefore our selves in covenant with the Lord: 1. Inwardly, by faith and perswasion. 2. Outwardly, by vocation and profession. 3. Both wayes joyntly; by perswasion, profession, and practice of piety and true godlinesse; that wanting, we may obtaine: having, we may declare that *truly our fellowship is with the Father.*

CHAP. XV.

The tenth Meanes and Duty is, Cleaving to God.

HAve we *fellowship with the Father? Cleave* we then *unto the Lord*: The prodigall a servant cleaved to his Master, *Luke* 15. 15. The conjugall knot makes *leave father*, &c. *and cleave to his wife*, *Math.* 19. 5. The friendly society twixt *Ionathan* and *David* knits the soule of *Ionathan* to *David*, 1 *Sam.* 18. 1. Where there is firme communion, there ever is a cleaving together. Those therefore who have *fellowship with the Father* must cleave to him as a wife unto her husband, as a servant unto his Master, as a friend unto a friend, as a girdle to a mans loines, for so saith the Lord, *Ier.* 13. 11. *For as a girdle cleaveth unto the loines of a man, so have I caused to cleave unto me the whole house of Israel*, &c. Draw we therefore neare to the Lord, walke with him, continue in the Lord, depend upon him, sticke fast to him; or in a word, cleave we to the Lord. 11. Universally, in all things, *Deut.*

10. *Meanes. Duty.*

To cleave to the Lord is to be knit to him in heart without purpose of any separation.

11.22. 2. Totally, in ſoule and body both, *Ioſ.* 22.5. 3. Spiritually and ſincerely, *Acts* 11.23. 4. Vnſeperably, and continually, *Ioſ.* 23.8. We cleave unto the Lord,

1. Inwardly.

1. By faith. *Heb.* 11.6. *He that draweth neare to God muſt*, &c.

2. By feare. *Deut.* 10.20. *Feare the,—to cleave unto him.*

3. By love, *Ioſ.* 23.11, 12. Love unites it ſelfe aſmuch as may be to the thing loved, it makes a man deſire and ſeeke above all things this fellowſhip, when wanting. 1. In thoſe meanes he hath appointed to communicate himſelfe unto us. 2. Doth communicate it ſelfe to God in things, in which he wilbe loved of us. And, 3. It will make us accompliſh the will of God. Cleave we therefore thus unto the Lord: For, why ſhould we not? 1. *Truſt in him*, who is both true, and faithfull, mighty, and able to helpe. 2. *Feare him*, who is both juſt, and terrible alſo, able to deſtroy both ſoule, and body. 3. And *love him* which is ſo mercifull, gracious, bountifull, and liberall.

2. We are to cleave unto the Lord outwardly, and not only in our ſoules, but our bodies both, in the right and ſanctified uſe of the Word, Sacraments, and Prayer; Thus let us cleave unto the Lord, and manifeſt we the ſame,

1. By cleaving to that which is good, *Rom.* 12.9.

2. By cleaving to Gods Teſtimonies, *Pſal.* 119.31. His Word, Law, Goſpell, Precepts, and Promiſes.

3. By walking in his wayes, *Deut.* 11.22.

4. By keeping his commandements diligently, *ibid.*

5. By walking after the Lord, *Deut.* 13.4.

6. By hearkening unto his voice, *ibid.*

Met. 1. Thus if we do, the Lord will uphold us in all diſtreſſe; and againſt all aſſaults of enemies, inward, and outward, with his right hand. *i.* His great might and power, *Pſal.* 63.8. What then can hurt us? Or who can harme us? *True it is* that many who cleave cloſeſt to God are ſooneſt taken away and deſtroyed, as in time of fierie trials, and open perſecutions. Yet,

1. God

1. God doth not deſtroy them; but Gods enemies, wicked perſecutors. 2. They die not in Gods diſpleaſure, but in his favour; their death is no ſhame, but an honour to them. 3. By the loſſe of a temporary life, they obtaine life eternall. Inſtead of a miſerable life, a life moſt happy. 4. Outward bleſſings, as deliverance from bodily death, and dangers, are promiſed and performed conditionally, as they ſhall ſtand beſt with Gods glory, the good of his Church, and ſalvation of his Saints.

Thus to do is good for us, *Pſal.* 73. 28. *It is good for me to draw neare to God.* It is good indeed to give, and joyne our ſelves moſt ſtraightly to God ſo gracious and mercifull. It is good nearely to knit our ſelves, and cloſely to cleave to God: This cleaving being a meanes to obtaine, if we want; And to continue, if we have *fellowſhippe with the Father.* 2.

CHAP. XVI.

The eleventh Meanes and Duty is, to ſerve God.

LAſtly, have we or deſire we *fellowſhip with the Father?* We ought to ſerve him: *David* acknowledgeth himſelfe ſervant to *Ionathan*, although they were linked in ſuch an intimate ſociety, 1 *Sam.* 20. 7. 8. *Huſhai* exempts not himſelfe from ſerving ſo good a Soveraigne, who admitted him into the fellowſhip of a friendly favourite, 2 *Sam.* 15. 34. Wives, although their husbands companions, yoke-fellowes; yet being but the left ſide of the yoke, fellow-helpers, not fellow-heads, owe a kind of ſervice to them, 2 *Pet.* 3. 1. *Likewiſe you wives, &c.* as ſervants; *i.* with all feare, even to bad husbands, aſwell as to good. Yea all ſuch, who have *fellowſhip with the Father*, have the denomination of ſervants. *Iacob my ſervant, Iſa.* 44. 1. *Iob my ſervant, Iob* 1. 8. *Moſes my ſervant. Num.* 12. 7. And the pious Proſelite who joyned himſelfe to the Lord, is ſaid to *ſerve him*, —to be his ſervant, *Iſa.* 56. 6. 11. *Meanes. Duty.*

1. There

1. There is a ſeruice of man to man, and this is,

1. Nationall. 1. By the law of nature, which is liberall. 2. By the law of Armes, which is compulſive.

2. Domeſticall. Which is, 1. For a time. 2. Perpetuall, as ſlaves for ever; theſe are civill ſervices of man to man; who is ſaid to ſerve man,

1. When he applies himſelfe to do him all the good he can; *Gal.* 3. 14.

2. When he ſubmits himſelfe to ſuch who are Lords over him, *Exod.* 21. 6.

2. There is a religious ſervice, where man ſerves God;

1. Generally, yeelding to, and endeavouring to performe all the worſhip due to God, *Ioſ.* 24. 15.

2. Particularly:
1. Religiouſly ſerving him in his publique worſhip, *Math.* 4. 10.
2. In his common vocation, as he is a Chriſtian, doing the revealed will of God in the generall calling of Chriſtianity, *Heb.* 12. 28.
3. In his particular function, *Rom.* 10. 9.

So then *to ſerve God is to do all things* in the publique worſhip of God, in our common vocations, and particular callings *according to the will of God*, therein earneſtly deſiring to glorifie God. They therefore are much deceived, who think a daily repeating over the Lords Prayer, ten Commandements, and the Beliefe, or ſuch like, conſtant keeping of Church-times, &c. is a ſufficient ſerving of God; to ſerve the Lord, being a doing of his will, and this is frequently urged, and often inculcated in ſacred Writ, *Pſal.* 20. 11. 100. 2. *Luc.* 1. 75. This ſervice is the end why we were redeemed, *Luc.* 1. 74, 75. Of all Gods mercies, *Rom.* 1. 12. And although our Saviour delivered us from bondage, yet not from ſervice; when a man comes out of the bondage of ſinne, he muſt take another yoke, *Math.* 11. 28. But we are free; we have Chriſtian liberty, *Gal.* 5. 1. *Ob.* *Anſw.* True, we are free from the execution of perfect obedience, from the curſe of the Law, not from the obedience of the Law, piety, and righteouſneſſe.

righteouſneſſe. Heare *Irenæus* ſpeake, who ſaith, *Chriſt hath onely freed us from the ſlaverie, not from the obedience of the Law. The Precepts given to* Moſes *were twofold, naturall and ſervile: ſervile are abrogated by the comming of Chriſt: naturall have remained in their ſtrength, and are fulfilled by the Goſpell. Yea* (ſaith he) *the Lord* Auxit, & dilatavit, *hath augmented and inlarged them. The Lord declared all the Law and the prophets to depend upon theſe Precepts. And Chriſt himſelfe hath not ſhewed another greater then this Precept, but hath renewed this to his Diſciples, commanding them to love God from their whole hearts, and others as themſelves.* True it is, that we have liberty, and are freed from the curſe of the Law, *Rom.* 8. 1. *Gal.* 3. 13. Secondly, from the rigour of the Law, which ſaid, do this, and live; this liberty alſo the juſtified Iewes before Chriſt had. Thirdly, from obſervation of the Ceremoniall Law, *Col.* 2. 16. 20. Thus the ancient Iewes before Chriſt were not. Oh that our *Pretty Antinomiſts* had but braines to conceive, and grace to imbrace the truth; then would they not ſo diſquiet the conſciences of many unſetled Chriſtians, and ſcandalize the Goſpell under pretence of lawleſſe liberty. *i.* Although ſeduced Papiſts, ignorant Goſpellers, civill honeſt men, vaine-glorious Phariſees, prophane people, and lawleſſe Libertines, like the ancient Samaritanes, who knew not the manner of the God of Iſrael, therefore ſerved the Lord, and their owne gods alſo, 2 *Reg.* 17. 26. So thoſe fore-named, becauſe ignorant of the right ſervice of God. 1. The *Papaline* ſerves God in his images, pilgrimages, and abundance of Popiſh traditions. 2. The *ignorant* in his good meaning. 3. The *civill* man in his honeſt outward converſation. 4. The tombe-like *Phariſee* in his golden and graceleſſe ſhewes. 5. The *prophane* in his diabolicall conceit, that where ſinne doth abound, grace will much more abound. 6. The lawleſſe *Libertine* in his licentious freedome; he being bound to no Law, he doing all he doth in love, by way of thankfulneſſe: therefore by conſequent, 1. If he doth not that which we are commanded he doth not ſinne; if he doth that we are forbidden, he doth not offend. 2. If he doth

Chriſtus tantùm nos liberavit à ſervitute, non ab obedientiâ legis, Irenæus lib. 5. cap. 27. *Duplicia ſunt Moſis Præcepta, naturalia & ſervilia: ſervilia per adventum Chriſti abrogata ſunt, naturalia in ſuo vigore permanſerunt, & per Euangelium ſunt conſummata,* Idem cap. 31. *Dominus docuit totam legem & Prophetas pendere ex ipſis Præceptis, & ipſe aliud majus hoc præcepto non dedulit, ſed hoc ipſum renovavit ſuis Diſcipulis jubens eis diligere Deum ex toto corde, & cæterum quemadmodum ſe.* Idem. lib. 4. cap. 35.

doth that which God commands us he doth more then his duty, becauſe more then he is bound unto, and ſo doth therefore merit at the hands of God.

Yet all you who either have or deſire *fellowſhip with the Father*; Do you ſerve God as he hath commanded, without diminution, or addition: Serve him therefore, 1. Sincerely. 2. Timely. 3. Continually. 4. In all things. Of which ſee pag. 92. &c.

5. We are to *ſerve the Lord with gladneſſe*, *Pſal.* 100. 2. The Lord deſires to be ſerved with a voluntary willingneſſe, and chearefull alacrity, *Exod.* 35. 5. 1 *Cor.* 9. 17, 18. 2 *Cor.* 9. 7. A ſonne-like ſervice pleaſeth God, not a ſlaviſh: exacted ſervice is ſeldome ſure, it is rather done upon us, then by us; and the more chearefull, and voluntary, the more acceptable is our ſervice to God. Serve therefore the Lord with gladneſſe in love; yet ſo that our love may keepe it ſelfe to the Word and will of God: for things done without a word from God, are not done of *love*, which *is a fulfilling of the Law*, *Gal.* 5. 14.

6. *Serve* we the *Lord with feare.*

Object. Φοβός. 1. Let none object and ſay, *the object of feare is evill*; man feares that which will hurt him, which is evill. The Greeke word ſignifieth feare and flight: intimating that we feare ſuch things we flee from, and avoid. For although the object of feare properly is evill, yet accidentally that which is good alſo; Man feares good, not the thing, becauſe it is good; but leaſt he be deprived thereof, and loſe the ſame: thus a man oft feares his life, leaſt he loſe it. Secondly, we feare that which is good, leaſt it procure ſome appearing evill; thus we alſo feare God, leaſt he puniſh us; the puniſhment as from God is good, but unto us it ſeemeth to be evill.

2. Let no man ſay: the *fearefull are excluded heaven*, *Rev.* 21. 8. And Gods people are forbidden to feare, *Gen.* 15. 1. *Luc.* 12. 32. 1. 34. For theſe places are to be underſtood of carnall feare; when man feares man, or worldly wants too much; or God, onely in regard of puniſhment. [a] *That feare in which nothing is feared ſave puniſhment, is no ſervice of God.*

[a] M. Perk. of Religion, pag. 704.

3. Let

3. Let no cavilling wrangler ſay, *there is no feare in love*, for *perfect love caſteth out feare*, 1 *Iohn* 4. 18. We are to love God: therefore not to feare him. Love caſts out feare: but what feare? Not all but ſervile, or tormenting feare, not ſonne-like, or filiall feare, this going hand in hand with perfect love. Therefore doth a loyall ſonne feare to offend his father, becauſe he loves him. *Wives* are to *feare* their *husbands*, *Eph.* 5. 33. *Children* are to *feare* their *parents*, *Lev.* 19. 3. *Subjects* are to *feare* their *Magiſtrates*, *Rom.* 13. 7. No man hence will conclude they therefore neither may nor can love their husbands, parents, and Magiſtrates: this feare being an awfull reverence: ſuch inferiours ſhew to Superiours for the Lords ſake, making them carefull to obey, and loath to offend them. *Tertullian* rebukes *Marcion* thus: [b] *Thou foole, which ſaiſt he is not to be feared whom thou calleſt Lord: this name being a name of power; yea, of ſuch as is to be feared: But how wilt thou love, except thou feareſt not to love? Truly, neither is he thy father, towards whom love for piety, and feare for power doth not agree. Neither is he thy legitimate Lord, if thou doſt not love him for his gentleneſſe, and feare him in regard of Diſcipline.* The ſame *Tertullian* checks the aforeſaid hereticke thus: [c] *Thou which doſt not feare God becauſe he is good, why doſt thou not breake out into all ſenſuality? The principall fruits of life to my knowledge in all which feare not God.* And againe he ſaith [d] *that nothing doth deſtroy feare, ſave diſobedience.* And againe the ſame *Tertullian* ſaith, [e] *the feare of man is the honour of God.* True it is, that child-like feare may well ſtand with love, and certainty of ſalvation; this feare enduring for ever, *Pſal.* 19. 9. This being commanded unto, and the commendation of good men, *Iob* 1. 1. *Acts* 10. 2. I know there is difference betwixt filiall and ſervile feare; *filiall* endures for ever, the other is violent, therefore is not permanent: *ſervile* feares evill of puniſhment, the other evill of ſinne: *filiall* is onely in the Elect, ſervile may be in good and bad; being in the good as a needle to draw after it filiall as a threed; as a needle alone, ſo ſervile alone availeth not: yet by going before draweth after it filiall as the threed.

b *Stulte, quem Dominum appellas, negas timendum: cum hoc nomen poteſtatis ſit etiam timendæ: At quomodo diliges niſi timeas non diligere? Plane nec pater tuus eſt, in quem non competat & amor propter pietatem, & timor propter poteſtatem: nec legitimus Dominus, niſi & diligas propter humanitatem, & timeas propter diſciplinam.* Adverſ. Marcion. lib. 1. pag. 165.

c *Qui Deum non timet quaſi bonum, quid non in omnem libidinem ebullit? Summum quod ſciam fructum vitæ omnibus qui Deum non timent.* Ibid. p. 165.

d *Neque enim timorem alia res quam contumacia ſubverſit.* De pœnitentiâ. pag. 480.

e *Timor autem hominis Dei honor eſt.* Ibid pag. 482.

The property of this feare is to make us in our hearts ſtand in awe of God; and to feare, hate, and eſchew the offence of God, *Prov.* 8. 13. *Exod.* 20. 20. It being the greateſt evill for the creature to offend the Creatour. We may and muſt therefore ſerve the Lord with feare: for *that mans hope is vainely confident, who refuſeth to feare God in his converſation* ſaith * Mr. *Burton.*

Truths triumph over Trent, cap. 17. pag. 351.

7. *In newneſſe of ſpirit, Rom.* 7. 6. That is by living ſuch a life which becomes them whom the Spirit hath renewed.

8. *In righteouſneſſe and holineſſe, Luc.* 1. 74, 75. *i.* By juſt and upright dealing betweene man and man, in holineſſe. *i.* performing all ſuch duties as immediatly concerne God, and his worſhip.

Should I ſay no more, my Doctrine in hand (me thinkes) is inducement ſufficient to perſwade you thus to ſerve God: for if you have *fellowſhip with the Father,* then it's a neceſſary duty. Serve him alſo you muſt, if you deſire this communion: it being a meanes to obtaine *fellowſhippe with the Father.* Notwithſtanding, becauſe there be many bad maſters in this world, which wooe and intice all, allure and draw too many to forſake the Lord, and to ſerve them; I will in few words ſhew that of all the ſervices in the world, this of the Lords is farre the beſt.

1. *Mans owne fleſh* is oft his maſter, which he carefully doth ſerve. 1. By too much pampering of it. 2. By an over carking and caring for the things of the body. And, 3. By fulfilling the luſts of the fleſh. Saint *Paul* was of another mind; he kept under his body, and made it ſerve him, 1 *Cor.* 9. 27. And forbids us to make proviſion for the fleſh, &c. *Rom.* 13, 14. As for this ſervice, it is no whit for a mans advantage; *Their end is deſtruction, whoſe god is their belly, whoſe glory is in their ſhame, who mind earthly things, Phil.* 3. 19.

2. Man ſerves man: Firſt, having a more firme dependance upon man then God, regarding more the authority of man, then of God; Thus Papiſts ſerve man; with whom it matters not what God ſaith, ſo be they have the *Popes* approbation:

approbation: and many other do ſo with whom the word of man is more authenticall then the Word of God. *Secondly*, repoſing more confident affiance in the skill of man, *Aſa like*, 2. *Chron.* 16.12. or power and valour, *Iſa.*31. 1. The contrary we ſee in *David*, *Pſal.* 20.7. *Thirdly* having mens perſons in admiration, *Iude* 16. Thus paraſiticall Prophets, like *Ahabs* 400. and ſoothing companions by flattering oſtentation, have men in admiration for their perſon, riches, honour, nobility, &c. without reſpect of the feare of God, or true vertue; honouring them onely becauſe they be rich, or noble (by the way great men have this miſerie, they are moſt admired, leaſt admoniſhed) Thus who in his right wits would ſerve man, conſidering: 1. How helpleſſe he is, *Iſa.* 2.22. *Ceaſe from man whoſe breath is in his noſtrills; for wherein is he to be accounted of*: theſe Maſters *cannot redeeme a brother, nor give a ranſome to God for him*, *Pſal.*49.6.7. 2. How execrable, *Iſa.*31.1. *Ier.*17.5. 3. How baſe and contemptible it is for man ſo to ſubmit to man, made of the ſame materials, workman, manner, and in that reſpect his equall, turning to duſt, and rottenneſſe as well as he.

3. Many men ſerve the *world*, *viz.* the *ambitious* by his inordinate deſire of honour, and ſtriving for preferment, ſerves honour, and an ambitious humour. The *Covetous*, by his love of riches, and obeying the avaritious deſires thereof, ſerves *Mammon*: the *voluptuous* perſon, by being too much addicted to carnall delights, ſerves pleaſure. Theſe have a Maſter and a ſervice; But ſuch which makes them much to be pitried, not at all to be envied: for alas; *Firſt*, they ſerve vanity, as *Solomon* concludes, who had a greater experiment of them all then any other, *Eccl.* 1.2. the ſervice of vanity muſt needs be vaine. *Secondly*, neither is it onely vaine, but hardly tormenting, *Eccl.*1.14. 2.10. *Vexation of ſpirit*. How doth this ſervice abound with excruciating cares, tormenting diſcontents, ignoble jealouſies, diſquieting feares, baſe flatteries, reſtleſſe contrivements, and an innumbred ſwarme of ſuch like anxious perplexities. *Thirdly*, neither is here all: this Maſter is a deceitfull conſener, not much unlike *Iacobs* Ma-

ſter *Laban*, giving a blearey'd *Leah* for a promiſed *Rahel*: her beſt ſervitours often faile of their expectations: or if not ſo; they prove like *Sodomes* apples, not worth the gathering; or a wormeaten nut, not worth the cracking, filling the breakers mouth with filth, and rotteneſſe. *Fourthly*, but there is a worſe matter in this ſervice then all this. *If any man love the world, the love of the Father is not in him*, 1. *Iohn* 2. 15. and *no man can ſerve both God, and Mammon*, *Matth.* 6. 24.

4. There is another Maſter which too many men ſerve; his name is *ſin*, *Iohn* 8. 34. *whoſoever commits ſin is the ſervant of ſin.* Whoſoever of his own accord readily obeyeth the deſires, and motions of ſinne is the ſervant of ſinne. Of ſuch ſervants Saint *Peter* ſpeakes, 2. *Pet.* 2. 19. *ſerving their luſts.* 1. Obeying the wicked motions thereof, conſenting to them, or practiſing them, *Titus* 3. 3. S. *Paul* forbids us of this ſervice, *Rom.* 6. 6. and acknowledgeth that once we were ſervants to this evill Maſter, *Rom.* 6. 17. 19. 20. This is a ſervice ſtrongly bewitching men with amiable enchantments, having abundance of obſequious obſervants. But doe they know whom and what they ſerve? I preſume no; for did they, they could not but abandon with loathing deteſtation a Maſter. 1. *So* baſe, and vile, then which nothing more faſtidious, or excrementitious. 2. *So* abounding with ſuch multiplicity of various impieties, then which no ſervice more tedious and troubleſome, wherein a man ſerves, not two, but a multitude of Maſters, ſerving ſinne in the luſts thereof, *Rom.* 6. 12. 3. *So* cruell, then which none more tyrannicall, and bloudy; paying its beſt obſervants with as bad wages as may be; eternall death, *Rom.* 6. 23. *Iam.* 1. 15. Theſe are ſervices, but not like ours, although worldlings now as in *Iobs* time, ſay or thinke, *What is the Almighty, that we ſhould ſerve him*; and in *Malachy* 3. 17. *it is in vaine to ſerve God*: Yet we know this ſervice to be of all other.

1. Moſt honourable: For, 1. *Our Maſter* is not ſome Kings greateſt favourite, nor yet ſome potent Prince, nor yet a terrene Monarch, ſwaying the Soveraigne Scepter for his time

time of the whole world; But a Lord of Lords, and King of Kings, whose is the kingdome, the power, and glory; then which no Master more honourable. 2. *Our fellow-servants* are all the holy ones of God, as *Abraham*; and those pious Patriarches, such as *Moses* and *Eliah*, and those Divine Prophets: such as *David*, and those other godly Governours: the heavenly company of glorious *Angels*, *Rev.* 19. 10. Yea, our blessed *Saviour*, our fellow-servant, *Phil.* 2. 7. Then which no fellow-servants more honourable.

2. Most gainefull: these servants *gaine Christ*, *Phil.* 3. 8. Pardon of sinnes, Gods favour, his blessed Spirit; yea, temporall favours, if commodious for them, shall moreover and above be added to them, *Mat.* 6. 33. If they have not riches, it is because they are not good for them. If they want health, it is because it is not good for them. If their life is cut short, they are taken away from the evill to come. Yea moreover, as this service gaines all things, 1 *Cor.* 3. 21. *&c.* And as a good *friend loves at all times*, *Prov.* 17. 7. So this service brings in gaines at all seasons, in sickneſſe, and health, prosperity, and adversity, *Rom.* 8. 28. Yea, in life, and death, *Phil.* 1. 22. Another man dies, his gaines die with him, *Psal.* 49. 17. His treasure was laid up on earth, therefore leaving this world he parts with his treasure: the servant of God dies, his gaines follow him, *Rev.* 14. 13. His treasure was laid up in heaven, departing hence therefore he followes his treasure, goes to his gaine: Perhaps he forgoes a materiall building, and layes downe an earthly tabernacle; but he finds a building given of God, not made with hands, eternall in the heavens, 2 *Cor.* 5. 1. He leaves behind him some worldly substance; but gets in heaven a better and enduring substance, *Heb.* 10. 34. Peradventure he may part with some corruptible inheritance, to take possession of an inheritance incorruptible, reserved in heaven, 1 *Pet.* 1. 4. Where he hath so much, that he is ever satisfied; and so much to come, that he is never glutted: where there is infinite abundance of all things, and yet infinite more to come.

Temporalia non sunt bona, nisi in quantum ordinantur in cœlestia.

3. Most delightfull: *David* had an honourable service, ascending

ascending from keeping sheepe to be sonne in law to a King. *Iacob* a gainefull, growing from a lone man, and a staffe into a populous family, and certaine droves; but neither had much delight in his service. But as there is honour and profit in this service, so there is plenitude of delight, and consolation. For, 1. *Our Master* is no churlish *Nabal*, to whom a man could not speake, 1 *Sam.* 25. 17. No unkind *Laban*, but a God most mercifull and pitifull; gracious and favourable; patient and long suffering. He termes his servants *friends*, *Isa.* 41. 8. Yea, *sonnes*, *Exod.* 4. 23. He layes upon us no burdensome yoke, but such which is easie and light, *Matth.* 11. 28. Not grievous, 1 *Joh.* 5. 3. But the rejoycing of our hearts, *Psal.* 119. 111. I need not go from my Point in hand to fetch this threefold cord which is not easily broken. Those who truly serve the Lord, have *fellowship with the Father*, then which what more honourable, gainfull, or delightfull? Good servants 1. obey their Masters precepts. 2. Spend the chiefe of their time in their Masters businesse. 3. Delight to please them. 4. Have no intimate society with their Masters professed enemies. 5. Cannot endure to see or heare them abused. 6. And feare to offend them. Be we such good servants. 1. Obeying the will and Word of God. 2. Spending the day of our time in his service, walking *Enoch*-like with God, *Gen.* 5. 24. 3. Joy in pleasing our so good and gracious Master. 4. Avoiding intimate familiarity with his enemies. 5. Not enduring to heare or see him dishonoured. 6. And fearing to offend him. Thus let us serve him; this serving being a duty we owe, if we have, or meanes to obtaine if we want *fellowship with the Father.*

OF

OF THE SOCIETIE OF THE SAINTS,

the fourth Booke.

NOW I come to the fourth and laſt part of the *true goodfellowſhip*, conſiſting betwixt the Head and members: *And with his Sonne Ieſus Chriſt*. This part of the *true goodfellowſhip* is not the leaſt, although the laſt. For by fellowſhip with *Chriſt*, we have fellowſhip with the Saints, and without *Chriſt Ieſus* there is no fellowſhip for man with God. I will now forbeare to ſpeake of theſe three titles, his *Sonne*, *Ieſus*, *Chriſt*: It only ſufficeth for the preſent to tell you that Chriſt is Gods Sonne. 1. By Nature. According to his Divine nature he and he onely is the Sonne of God, being begotten of the ſame ſubſtance of the Father by an everlaſting generation, *Math.* 17. 5. 2. By Grace of perſonall union, the manhood of Chriſt being unſeparably united to the perſon of the Sonne of God, *Luke* 1. 35. The Saints are Gods Sonnes by Adoption, *Rom.* 8. 17. Yea, all profeſſours without practice are Gods Sonnes, although by profeſſion onely, *Gen.* 6. 1. The creatures may be termed Gods Sonnes commonly. Saints are Gods Sonnes ſpecially. But Chriſt is Gods Sonne ſingularly.

CHAP. I.

The Saints have fellowship with Christ.

Doct. 4. ALL true believers, Saints, or faithfull Christians have societie, fellowship or communion with Iesus Christ the Sonne of God.

[*With his Son Iesus Christ*] Ioh. 15. 1, 2, 3, 4. *I am the true vine, ye are the branches,* 17. 23. 26. 21. *I in them,* &c. Eph. 3. 17. *That Christ may dwell in your hearts by faith.* Gal. 2. 20. *I live, yet not I, but Christ lives in me.*

Reason 1. All those who are *Christ his fellowes* have fellowship with Iesus Christ the Sonne of God.

But all true believers, Saints, or faithfull Christians are *Christ his fellowes* (for Christ hath taken them into fellowship of himselfe, and his merits, *Psal.* 45. 7.) Therefore all true believers, Saints, &c. *Have fellowship with Iesus Christ the Sonne of God.*

That they are Christ his fellowes, I prove thus.

Those who are fellow-servants of the same Master, brethren of the same father; fellow-members of the same body, &c. are fellowes.

But all true believers, Saints, or faithfull Christians are,

1. Fellow-servants with Christ of the same Master, *Phil.* 2. 7.
2. Fellow-brethren of the same Father, *Math.* 12. 50. *Heb.* 2. 11.
3. Fellow-members of the same body, *Eph.* 4. 13. 15. 16.
4. Fellow-souldiers against Sathan, 2 *Tim.* 2. 3, 4.
5. Fellow-sufferers, *Rom.* 8. 17.
6. Fellow-Conquerours, *Rom.* 8. 17.
7. Fellow-Kings, Priests, and Prophets. *Rev.* 1. 5.
8. Fellow-heires of the same Kingdome, *Rom.* 8. 17.

Fellowes they are; *not* by nature, it is of grace: *not* by desert, it is of free gift or donation: *not* by excellency or æquality, it is onely by estimation.

Those

2. Those who are linkt and conglutinated in the firmest connexion of the Matrimoniall knot and conjugall yoke, have fellowship each with other. 2.

But Christ Iesus and all true believers, Saints, or faithfull Christians are linkt and conglutinated in the firmest connexion of the Matrimoniall knot, and conjugall yoke: therefore have fellowship each with other.

The first Proposition is cleare: I prove the second or minor thus.

Those who are bride, and bridegroome; husband and wife, are linkt and conglutinated in the firmest connexion of the Matrimoniall knot, and Conjugall yoke.

But *Christ Iesus* is the Bridegroome or Husband; all true believers, Saints, &c. are the bride. Therefore Christ and Christians are linkt and conglutinated, &c.

That Christ is the Husband to true believers, I thus prove.

He who doth wooe, contract himselfe unto, consummate the match made with, and performe all duties of a husband to all true believers, Saints, or faithfull Christians is their husband.

But *Christ Iesus* doth all these to all true believers. As for example.

1. He wooeth, beseeching us by his Ministers, 2 *Cor.* 5. 20.

2. He contracts himselfe unto the Church by a firme and free promise of mariage with his Church with the consent of his Father.

3. He will consummate the mariage at the end of the world, *Rev.* 19. 7.

4. He promiseth all duties of a husband to all true believers; For instance.

Husbands ought entirely to love their wives, *Col.* 3. 19. *Eph.* 5. 22. Love them they ought; for they are good things, *Prov.* 18. 22. For they are their companions, *Mal.* 2. 14. And their owne flesh, *Eph.* 5. 28. *Christ Iesus* loved his Church with such entire and ardent love, that he gave him-

ſelfe for his Church. But becauſe I will not ſtay upon conjugall duties; in briefe I ſay; that no husband ever; may if the excellency of all the moſt melting affectionateneſſe, and other chiefe vertues could be drawne out of all mankind that have beene, are, or ſhalbe, and infuſed into ſome Angelicall body; yet could not this imagined excellent husband love with ſuch a ſincere, and perpetuall love, cleave ſo cloſely and compactedly unto; give ſuch honor, or due benevolence unto, *conſolate* with ſuch raviſhing comforts, *graunt* more willingly the honeſt and reaſonable requeſts, *governe*, guide, and direct more prudently a wife lovely beyond imagination, as *Chriſt Ieſus* doth the Church, or true believers, Saints, or faithfull Chriſtians his Spouſe.

That all true believers are the Spouſe of Chriſt is perſpicuouſly tranſparent, *Rev.* 19.7, 8. 21.9. 22.27. *Iohn* 3.29. And in this that they owe the ſelfeſame duties to Chriſt Ieſus which wives do owe to their husbands. *ſc.* Subjection, reverence, obedience, &c.

Therefore all true believers have fellowſhip with Ieſus Chriſt, &c.

3. All thoſe which are ingrafted and inoculated into *Ieſus Chriſt*, have fellowſhippe with Ieſus Chriſt the Sonne of God.

But all true believers, Saints, or faithfull Chriſtians are ingrafted or inoculated into Ieſus Chriſt. Therefore all true believers, &c. have fellowſhip with Ieſus Chriſt, the &c.

The latter Propoſition I prove out of *Ioh.* 15.1, 2.

1. There is a husbandman, who is the Father, juſtly called the husbandman: for,

1. He hath a rightfull intereſt unto, and an abſolute Soveraigne authority over his ſpirituall vine, vineyard, and branches; his is the right, not by Law, but by nature; not from any ſuperiour, but from himſelfe, and he may do with it what he will.

2. In regard of affection, the affection that he beares to this vine, vineyard, and branches is tranſcendent; he loves them tenderly, and delights in them wonderfully.

3. In

3. In regard of his actions: for,

1. *He* doth plant, *i.e.* joyne the elect taken out of the rotten ſtocke of old *Adam* unto Chriſt and his Church by the ſpirit. *Pſal.*92.13. *Rom.*6.5.

2. *He* doth water with the true doctrine of his Word, the holy ſpirit, and ſaving graces, *Ezek* 36.15.

3. *He* doth expect as earneſtly fruit from his vineyard, as the husbandman doth from his, *Iſa.*5.2.

4. *He* doth prune and purge out blindneſſe by the word of Knowledge, errour by the Word of Confutation, deſperation, by the word of Conſolation, &c. and he preſerves, &c. and on the contrary he rejects the fruitleſſe branches, that ſo they may wither, and be burned, *Iohn* 15.2.4.6.

2. There is alſo a Vine, and there are branches abiding in that vine, *Iohn* 15.4. *Chriſt is a vine* giving life of grace to all his members, as a vine gives juyce and life to all its branches, he miniſtreth to Chriſtians the ſappe of his grace, and ſpirit, whereby they live, grow, and bring forth good werkes; even as a vine doth miniſter to the branches moyſture, ſappe, and juyce, whereby they live, flouriſh, and beare fruit. In this vine the *roote* is Chriſt, his God-head the *ſtemme*, his Manhood, the *ſappe*, his graces, the *branches*, true beleevers, and the *grapes* good workes. Neither is this contradicted, where the Church is called a vine, Pſal. 80.9.14. Iſa. 5. 1.2.3. A vine it is whoſe fenſe is Gods protection, whoſe preachers are its watchmen, their doctrines and exhortations as a wincpreſſe to wring out good duties as ſweet juyce; and whoſe grapes are good workes as pleaſant fruite. Not where Chriſt is called a branch as he oftentimes is, *Ier.*33. 15. *Zach.*3.8. 6.12. for when Chriſt is a branch, his Church is the vine, himſelfe the Head or chiefe branch, his Saints inferiour twigs, his graces ſappe, bloſſome, bud, and grapes. When the Church is a vine, Chriſt wholy is the roote, and ſtock; true beleevers the branches, whoſe obedience is the fruits, or pleaſant grapes; which way ſoever they are ingrafted into Chriſt. Therefore *have fellowſhip with Ieſus Chriſt the Sonne of God.*

4. Thoſe who being knit together by the ſpirit, are laid as living ſtones upon Chriſt the foundation, or head corner ſtone to be an habitation of God, have fellowſhip with Ieſus Chriſt the Sonne of God; becauſe they are ſtones of that building whereof he is the foundation.

But all true beleevers are built together, or laid upon Chriſt Ieſus the foundation, &c. *Epheſ.* 2.20,21,22. 1. *Pet.* 2. 5.6,7. Therefore Chriſt Ieſus is:

1. 1. That ſtone in *Daniel* 2.43. *cut out of the mountaines without hands*; being not ſet up by man, but ſent by God. 2. *A ſtone of offence*, 1. *Pet.* 2.8. to unbeleevers, and misbeleevers, they periſhing by refuſing to be laid upon this ſtone. 3. *A pretious ſtone*, 1. *Pet.* 2.6. hee being of exceeding great value, more worth then millions of worlds. 4. *A living ſtone*, 1. *Pet.* 2.4. preſerving the faithfull in the life of grace to the life of glory. 5. *A ſtone with ſeaven eyes*, *Zach.* 4.10. in regard Gods providence watcheth graciouſly over all ſuch who are built upon this ſtone. 6. Yea *the foundation* of his Church, and choſen, 1. *Cor.* 3.10,11. *Other foundation can no man lay, then that is layd, which is Ieſus Chriſt*, *Epheſ.* 2.20. *Ieſus Chriſt himſelfe being the chiefe corner ſtone*, 1. *Pet.* 2.6.

True it is, that the decree of Gods election grounded upon his everlaſting love is a foundation, 2. *Tim.* 2.19. becauſe the godly are ſtayed upon this, as a houſe upon the foundation. 2. Chriſtian doctrine is a foundation alſo, *Heb.* 6.1. It being a meanes to build men upon Chriſt the foundation. 3. Chriſtian princes, and Magiſtrates are thus ſtiled, *Pſal.* 82.5. becauſe the quiet of the Church doth reſt upon them, as a houſe on the foundation. 4. The Apoſtles, and Prophets, *Epheſ.* 2. 20. Not onely *Peter* (thoſe who make *Peter* the foundation whereon the Church is built. 1. Falſifye the Text, which is, not *Upon thee Peter*, but *Upon this Rocke*. 2. Deale reproachfully with Chriſt, lifting *Peter* into the roome of his Maſter. 3. Injuriouſly with the Church, building it upon ſo weake a rocke which ſo often failed) but the Apoſtles and Prophets all of them as well as he are foundations (*viz.* ſecond, and

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As Chriſt is the foundation, ſo Gods faithfull Miniſters are the *builders*, 1. *Cor.* 3.10. laying the Elect upon Chriſt, as builders doe one ſtone upon another, and all upon the foundation. 3.

And the Saints are the ſtones. 1. Called *lively*, 1. *Pet.* 2.5. becauſe they are quickened with the life of God by the doctrine of the goſpell. 2. *Stones made up into a ſpirituall houſe*, *Epheſ.* 2.20,21,22. becauſe they are founded on Chriſt the head ſtone. They are therefore called *Gods building*, 1. *Cor.* 3.9. their ſoules being as the walls, the Word of God the Morter, cementing, and the hammer to fit, and faſhion them for this building. Therefore all the Saints have neare ſociety with Chriſt Ieſus, being ſtones of the ſame building. 4.

All members of a body have fellowſhip with the head of that body, whereof they are members. All true beleevers, Saints, or faithfull Chriſtians are members of that body, whereof Chriſt Ieſus is the head; Therfore they have fellowſhip with him. 5.

The head is the ſeate of reaſon, memory, imagination, and ſenſes; It gives life and motion to the members: From the head, the body by joynts and bands hath nouriſhment miniſtred, is knit together, and increaſeth, *Col.* 2. 19. Therefore head, and members have ſociety one with another.

All true beleevers are members, &c. *Chriſt the head, &c. Epheſ.* 4.12. *edifying the body of Chriſt.* 15. *head even Chriſt,* 5.13. *Chriſt is the head of the Church,* 30. *for we are members of his body, of his fleſh, and of his bones,* 1.22. *gave himſelfe to bee head over all things to the Church, ver.* 23. *which is his body.*

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Therefore all true beleevers, Saints, or faithfull Christians have fellowship with Christ Iesus.

6. All those sweet mellodious resemblances twixt Christ and Christians recorded in sacred writ necessarily conclude that there is a society, betwixt Christ and true Christians; yea such, then which none more lovely, none more firme, none more inseperable; it being knit and tyed with the strong, and lasting ligaments of all societies.

1. *Christ* is the Shepheard, the *Church* is a Fold, and *Christians* are Sheepe, *Iohn* 10.14,15,16.

2. *Christ* is the Vine, the *Church* is the Vineyard, and *Christians* are Branches, *Iohn* 15.5.

3. *Christ* is the Captaine, the *Church* is the Field, and *Christians* are Souldiers, 2.*Tim.*2.3.

4. *Christ* is the Phisitian, the *Church* is his Shop, and *Christians* are Patients, *Luk.*5.31,32. *Rev.*2.

5. *Christ* is our elder Brother, the *Church* our *Mother*, and *Christians* are Brethren, *Heb.*2.11.

6. *Christ* is a Henne, the *Church* a Nest, and *Christians* are Chickens, *Matth.*23.37.

7. *Christ* is a Fisher, the *Church* is a Sea, and *Christians* are Fishes, *Mar.*1.17.

8. *Christ* is a Feast maker, the *Church* a Banqueting house, *Christians* are Ghests, *Prov.*9.1.2. *Math.*22.1.

9. *Christ* is a Teacher, the *Church* a Schoole, *Christians* are Schollers.

10. *Christ* is a King, the *Church* is a Kingdome, *Christians* are Subjects.

11. *Christ* is a Bridegroome, the *Church* is a Wedding house, *Christians* the Bride.

12. *Christ* is the Foundation, the *Church* is the Building, and *Christians* are Stones.

13. *Christ* is the Head, the *Church* is a Body, and *Christians* are Members.

CHAP.

CHAP. II.

Use 1. Reprehending those who harme the Saints.

HOw dare you, O you sonnes of Belial, harme, or hurt, disgracefully deride, or persecute with hand, heart, or tongue these who *have fellowship with Christ?* Whose Word so potent, that by it he created the universall world: by it he cast out Devils; stilled the raging waves of the impetuous sea, healed incurable diseases, vanquished Sathan, and consumeth Antichrist, 2 *Thes.* 2. 8. With *Christ* I say: of whom what shall I say? He being *wonderfull, Isa.* 9. 5. In his conception, in his birth, in his speech, in his miracles, in his life, in his sufferings, in his death, in his rising, and in his actions. He fed multitudes with little; he wrought strange miracles; he overcame death, Sathan, and hell; he shall come to judge both quicke, and dead: yea, he is a mighty God; and do you not dread to lade with taunting quips, vilanous reproches, all hellish language and usage, such who have fellowship with him? Yea such who are, 1. The redeemed of this Redeemer. 2. The holy ones of this Sanctifier. 3. The clients of this preserver. 4. The souldiers of this Captaine. 5. The servants of this Lord. 6. The subjects of this King. 7. The brethren and sisters of this Brother. 8. The sheepe of this Shepheard. 9. The Bride of this husband. 10. The members of this head?

Use 1. Of Reprehension.

These are Christ his sheepe for whom he laid downe his life, *Iohn* 10. 15.

These are branches abiding in Christ, who shall have whatsoever they aske, *Iohn* 15. 7.

These are Christs souldiers quenching the fierie darts of the Devill, *Eph.* 6. 16. And overcomming the world, 1 *Iob.* 5. 5.

These are Christ his patients which he heales with his owne bloud, 1 *Iob.* 1. 7.

These are Christs subjects whom he rewards with kingdomes.

These are Christs beloved Spouse, which he loved so entirely, as to give himselfe for them, *Eph.* 5. 25. And doyou not dread to offend them?

These are they for whom Christ prayed so earnestly to his Father to keepe them, to sanctifie them, &c. And presume you to curse them?

These are they for whose sake he took upon him the forme of a servant, endured so much wearinesse, and labour, hunger, and thirst, buffetings, and scourgeings, despightfull spittings, contumelious crowning with thorns *Judas* his trecherie, the soldiers barbarous inhumanity, the false witnes bearing of the perjur'd accusers, the frequent solliciting accusations of the Iewes, the unjust condemnation of *Pilate*, the cruelty of his executioners, the cursed death of the Crosse, the sweaty agony of Bloud, the heavy Passion upon the Crosse, the temptations of Satban, Gods wrath, and the torments of hell: And will you wrong them? Them I say whom he hath bought at so deare a rate?

These are Christs Spouse, Iewels, peculiar People, Kings, Priests, Prophets; and are they the of-scouring of all things in your sight?

Do you not tremble to wish evill unto, much more to speake evill of, most of all to wrong actually those who are the pasture sheepe of such a Shepheard, branches of such a vine; souldiers of such a Captaine; the wife of such a husband, and members of Christ his body?

We who have fellowship with Christ Iesus know that it is our portion to be hated of all men for Christs sake: to be by-words to fooles, as was *Iob*, Chap. 30. 7. Songs to drunkards, as was *David*, *Psal.* 69. 12. To be falsly accused, railed upon: Christ our Head and Husband hath drunke deepe of this Cup to us, and we are content to pledge him, we knowing this to be our lot, and for our profit: We being more bright by such your filing, more purified by such tryings, more odoriferous by being pounded: we are the Lords vine, growing more fruitfull by pruning, his palmes flourishing most when under pressures: and his tillage whose hearts

are

are more mollified, and softened, more apted for the seed of heavenly truth, and saving graces; made more fruitfull, and lesse weedy by such your plowing: *We therefore* with patience, contentment, and gladnesse suffer all your hellish indignities, even when you plow upon our backes, and make long furrowes: our bettering by your scourgings comes not from you, aiming at nothing lesse, being helpers forward of our afflictions when our Father was but a little displeased with us, *Zach.* 1. 15. But from our Fathers love and bounty, making all things worke together for our good, *Rom.* 8. 28. You shall therefore smart for grieving us; you being our Fathers rods, shalbe plagued with indignation, after by you he hath corrected us. Witnesse the hard-hearted Ægyptians, *Ahab*, *Iezabel*, the three *Herods*, the first butchering the harmlesse Innocents, the second beheading *Iohn* the *Baptist*, and the third Saint *Iames*. Witnesse cruell *Nero*, bloudy *Domitian*, *Iohn de Roma*, *Minerius*, stinking *Gardiner*; witnesse the forty two children mocking the Prophet, *Ismael* scoffing at *Isaac*, cursing *Shimei*, railing *Rabshakeh*, and others: And do you thinke to escape who harme and hurt with your utmost abilities these sheepe which are of Christs fold; such members who have Christ their head; yea, such who so many wayes have such intimate and inseparable society with Iesus Christ, that what is done to these, is done to him, *Matth.* 25. 40. And he who persecuteth them, persecuteth him, *Act.* 9. 4.

CHAP. III.

Use 2. Dissuading from hurting the Saints.

Use 2. Of Dehortation.

PResume not O you sonnes of men to harme, or hurt those who have *fellowship with Iesus Christ*: Be it they are generally hated of all sorts and conditions: Be it that most mens mouthes are open against them, loading them with all manner of reprochfull nick-names: yet do not you therefore imagine that you are priviledg'd to inveigh against them: But consider in coole bloud advisedly,

1. For what cause the world is so extraordinarily incenst against them; and you shall find it to be because they runne not with the world to the same excesse of riot, 1 *Pet.* 4. 4. Because their workes are righteous, and worldlings wicked, 1 *Ioh.* 3. 12. Even as the ancient Paynims in *Tertullians* time could fault *Caius Seius* for nothing, save for being a Christian, which in their apprehensions was sufficient to make him an evill man: So the prophane ones of the world thinke it as great a crime as may be to be a professour, to whom we may say (as *Tertullian* to the forenamed Heathens: With you it is lawfull to worship any God except the true God) with you it is lawfull to be a swearer, lyar, drunkard, any thing, except a sound and sincere professour.

Bonus vir Caius, Seius, *sed malus tantum quod christianus*, Tertul. Apol. pag. 810.

Apud vos quodvis Colere jus est præter Deum verum. Tertul. Apol. pag. 860.

2. Who they be which barke so bitterly against Professours, *Tertullian* long since in his Apologeticall Discourse reasons thus. *Who in very deed do complaine of the unfruitfulnesse of Christians? The chiefe are Bawds, Merchants for whores, Wittals, privy Murtherers, Poysoners Magicians,* &c. Even so might I reason and say, who are they which are so enraged against the most upright-hearted Professours? The chiefe and principall are swinish Drunkards, cut-throat usurers, prodigious swearers, uncleane whore-mongers, &c.

Qui fortè verè de Christianorum sterilitate conqueri possunt, primi sunt leones, productores, aquariolis, siccarij, venenarij, Magi, &c. Tertul. Apol. pag. 885.

3. Although I confesse you may find some *Iudasses* and *Demasses* amongst the Saints, (and why not aswell as a Devill in Christs selected Twelve, a sacrilegious couple, and an Apostaticall worldling in the Apostles company?) Yet for the generall I dare say of Puritannicall Christians (what Puritanes I disclaime, what I apologize for, I have formerly shewed in briefe, such which will not be prophane, such who are professing, and practicing Protestants) as *Tertullian* of the Primitive (**which of them is a privy murtherer? Who is a cut-purse? Who is a sacrilegious person, or a depraver or a robber of washers? who of them is counted a Christian, or when Christians are brought forth with their owne title, which of them is such as many guilty persons of yours? with which the prisons alwayes waxe hot, the mines do sigh with yours, with yours the beasts are fatted,*

* *Quis illic Sicarius? quis manticularius? quis sacrilegus, aut corruptor, aut lavantium prædo? quis ex illis Christianus ascribitur? aut cum Christiani suo titulo efferuntur, quis ex illis talis qualis tot nocentes de vestris? astuat carcer semper, de vestris semper metalla suspirant, de vestris bestiæ saginantur.*

fatted,—No Christian is there except for being a Christian, or if otherwise, then he is no Christian) which of them is a drunkard, swearer, lyar? Which of them is a defrauder? Which of them is as many of yours? (O thou world) which yeately fill the prisons, make worke for the hang-man? Which of them live prophanely and wickedly?

—*Nemo illic Christianus, nisi plane tantum Christianus, aut si & aliud, jam nec Christianus.* Tertul. Apol. pag 886.

4. How neare and deare they are to Christ Iesus. Such they are which are,

1. *Given by the Lord* Iehovah, *to* his beloved Sonne *Christ Iesus*, *Iohn* 6. 37. As branches to be grafted into him; as Brides to be married to him; stones to be built upon him; as members to be nourished by him.

2. For whom *Christ Iesus* (Gal. 2. 20.) *gave himselfe, —for me, —for us*, *Eph.* 5. 2.

3. To whom Christ is given, *Isa.* 9. 6. *Eph.* 1. 22. *Gave himselfe to the Church.*

4. Such who give themselves to Christ as living sacrifices, *Rom.* 12. 1. As sheepe to be fed, schollers to be taught, subjects to be ruled.

5. Such, whose union with Christ Iesus is the neareſt and sureſt in the world, *Cantic.* 2. 16. *My beloved is mine, and I am his*; nearer then the body and branches of a tree, members of a naturall body, boards, or stones of the same building; then of man and wife; for they are but one flesh, whereas Christ and these are one flesh, *Eph.* 5. 30. And one spirit, 1 *Cor.* 6. 17.

1. Then reason and conclude thus. 1. Are those who are the principall laborious instruments to irritate and incense tumultuous turbulent spirits to pursue with deadly hatred and all implacable, and impetuous despightfulnesse sincere-hearted *Nathaniels*, informing them (although falsly) that such Scripture-men, Bible-bearers, Sermon-hunters, &c. are all notorious hypocrites, and vile dissemblers; and are all such which enragedly exclaime against the sincereſt worshippers of God. 1. *Either sottish* ignorant lossels, speaking against those things which they know not, as currish dogges barke against the Moone, and at those they know not. 2. *Or simple*

meaning men, misled by certaine usuall, yet untrue and Diabolicall maxumes commonly applauded and credited, *sc.* no men are so bad as Professours; they are all of them naught. 3. *Or else* the rude rabble of prodigious swearers, brainesicke drunkards, and such like deboist ruffians, and stigmaticall varlets.

2. Yea, doth this malignant or misled company pursue with all contumelious disgracefull reproches and maledictions the unblameable carriages of good men, for no other cause, but because their workes are righteous, and their owne wicked; for piety and profession sake, because they will not sweare and swagger, cogge and couzen, quaffe and caronse, drink and be damned with them.

3. Yea, are those maligned people a company of men abhorring all manner of oathes, greater, and lesser? all lying, merry, officious, and pernicious, slanderous back-bitings; prophane jestings, quarrelous contentions, quaffing, carousing and drunken healthings, oppression, usury, and all unjust gettings, wanton ribauldry? &c. Insomuch that Iudges, and Iusticers, Gaoles, and Iurers are not imployed about the disordered cariages of these people. Do they labour diligently in their callings? Frequent Sermons? Sanctifie Sabbaths? Relieve the distressed? Instruct their families? &c. All which are necessary and excellent duties, if performed after a right manner, and to right ends: which they do for any thing the world knowes, God having reserved the act of reading mens thoughts unto himselfe.

4. Yea, do many of the deboist Belials so approve of such people, that upon their beds of sicknesse, when they receive the sentence of death in themselves, they thinke themselves bettered by their company. They wish, and wish often that themselves had lived like them, and bind themselves by protestations, and promises to walke in their steps, if the Lord will spare them but this time.

5. Yea, are they so indeer'd to *Christ Iesus*? that, 1. *He is theirs.* 2. By an everlasting covenant, *Ezek.* 37. 40. 2. By a firme and inseparable contract, *Hos.* 2. 19. 3. By vow.

vow. 4. By promise. 5. By oath, *Eph.* 16. 8. 6. By donation, given for them, and to them as a Head or Husband, Advocate, Peace-maker, Prince, Priest, and Prophet.

2. *They are his,*
1. Creatures, as he is their Creatour.
2. Redeemed, as he is their Redeemer.
3. Holy ones, as he is their Sanctifier.
4. Souldiers, as he is their Captaine.
5. Servants, as he is their Lord.
6. Subjects, as he is their King.
7. Sheepe, as he is their Shepheard.
8. Body, as he is their Head.
9. Pupils, or clients, as he is their Preserver.
10. Daughter, as he is their Father.
11. Sister, as he is their Brother.
12. Bride, as he is their Husband.

3. That *Christ receives of those* that be his Saints, 1. *their* sinnes with the punishments, 2 *Cor.* 5. 21. 2. *Their* afflictions and miseries, suffering with them, *Acts* 9.

4. And *they receive of Christ Iesus*, 1. Right of Adoption. 2. Right of Iustification, 1 *Cor.* 1. 30. Right of salvation, *Col.* 1. 12, 13. And the Lord to be their portion, *Psal.* 16. 5. 73. 26. M^r. *Burton* saith: He partakes of our flesh, we of his Spirit: He of our nature, we of his grace: He of our infirmities, we of his perfections: He of our poverty, we of his riches: He of our sinnes, we of his righteousnesse. Truths triumph over Trent pag. 112.

5. *Yea, are they joyned*, and compacted, not onely to the visible Church by certaine bands which are visible and dissoluble, as namely the profession of Christ, his Doctrine, Participation of the Sacraments, &c. But also compacted, and knit to the *Lord Iesus* by other ties, and ligaments, which are internall, invisible, and dissoluble, to wit, the band of their eternall election in Christ, whereby God the Father adopteth them, and the band of the Spirit of Christ, and so of faith in him. And *shall I* upon the malicious instigation of, or to give

contentment

contentment to such a viperine pestiferous company, deride, disgrace, or any manner of way molest for piety sake those which (although being men they have their frailties) live as holily as is possible for mortall men; they being also so neare to the Lord Iesus? I will not doe it. *Doe I* dread to soile, or demolish the glittering Palaces of Princes, and Peeres? And shall I presume once to endeavour to ruinate or contaminate the Lords owne Temple, founded and built upon Christ Iesus? *Am I* affraid to harme, or hurt the sheepe, servants, children, brethren, consorts, or members of mortall Princes, whose breath is in their nostrils, who must turne to dust, and come to judgement aswell as I? and shall I adventure to defame, and perplexe the sheepe, servants, children, brethren, spouse, and members of the Lord Iesus? O *you my* feet, move not you the least motion against them: and *you my* hands, offer not the least injurious violence against them: and *you my* eyes, do not cast a malicious glaunce upon their prosperous estate, nor coy or contemptuous looke upon their persons: and *you mine* eares, do not admit any false and forged calumniations against their spotlesse innocency: And *thou my* tongue, doe not tongue-smite, and traduce their pious profession: and *thou my* head, doe not invent intangling snares to inveigle their charitable and credulous simplicity: and *thou my* heart, doe not thou hatch or harbour the least sinister conceipt against their upright upright conversations. *Be it* they are blacke in regard of sufferings, and afflictions outwardly; in regard of their often frailties, and infirmities inwardly: yet are they amiable, and lovely in respect of their good order and government, practice of piety, and outward obedience to Gods Lawes outwardly; of Christs righteousnesse and sanctification begun inwardly. *Be it* they are deformed in their owne eyes, and the eyes of Atheists, Hypocrites, &c. Yet are they lovely in the eyes of the Bridegroome Christ, *Cantic.* 1. 7. And the Bridegroomes friends, *Cantic.* 5. 9. 17. *Be it* they are not gracious with all, yet they are with some. *Be it* they are vile in the eyes of the wicked; yet they are not in the eyes of the

good

good. *Be it* they are vile in the eyes of men, yet not in the eyes of God, for *they have fellowshippe with his Sonne Iesus Christ.*

CHAP. IIII.

Use 3. Of Perswasion.

Use 3. Of Perswasion. *Nemo proficiens erubescit; habet & in Christo scientia ætatem suam.* Tertul. de pudicitia. pag. 745.

BE perswaded, O you holy ones, to cleave more closely unto, and fasten your selves more firmely in fellowship with Christ Iesus: *No man growing better is ashamed; even the knowledge of Iesus Christ hath its growth and progresse.* And you, yea you, who as yet are barking black-mouth'd Belials, barking like dogges against those you know not; accompanying one another inconsiderately in those clamours; yea all you of the fiercer and milder temper of ungodly ones, be you all intreated to agglutinate your selves into this society with Christ Iesus the Sonne of God. We who are washed, sanctified, and justified in the name of the Lord Iesus, compassionate your wretched condition: once some of us were such as you now are: formerly we wrought the will of the wicked, and walked in the lusts of the flesh, as you now doe. *Yours we were: Christians are made, not borne:* so saith *Tertullian.* We being converted, earnestly desire, wish, and pray for your conversion; which being true, will alter both the condition, and conversation of you: and we do heartily wish that all who know us were both almost and altogether such as we are, except our frailties and afflictions. We would meet you more then halfe way to joyne our selves in intimate society with you, and give you the right hand of fellowship; could you be intreated to *have no fellowship with the fruitlesse workes of darknesse*, and to have *fellowship with Gods Sonne Iesus Christ.* I therefore *an Ambassadour for Christ, as though God did beseech you by me; I pray you in Christs stead be reconciled to God*, and be joyned in *fellowship with his Sonne Iesus Christ.*

De vestris fuimus, fiunt, non nascuntur Christiani. Tertul. Apol. pag. 844. Acts 26. 29.

Eph. 5. 11.

2 Cor. 5. 20.

Motives.

Me thinkes if you are but pliant or flexible, I should allure you

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De vestris fuimus, sumus nascimur Christiani. Tertul. Apol. pag. 844. Acts 26. 29.

Eph. 5. 11.

2 Cor. 5. 20.

Me thinkes if you are but pliant or flexible, I should allure

Motives.

you to this unconceiveable conjunction; I ſuppoſing your former thwart detractions, unjuſt depravations, and unadviſed deteſtations of, and your not thirſting after, and endeavouring to aſſociate your ſelves to this moſt lovely ſociety, to accrew from the miſleading calumniations of malignant ſpirits, and your owne ignorant unacquaintedneſſe of the radiant reſplendency, and refulgent royalty of this more then Angelicall conjunction. That I may therefore induce and draw you to a love and liking of, inflame and ſet on fire your never ſatisfied appetites after this incomparable and ineffable incorporation. I will propoſe ſixe following Propoſitions to your conſiderations.

Firſt, this fellowſhip with Chriſt Ieſus, or the union betwixt Chriſt and Chriſtians is the ſweeteſt, and moſt odoriferous, *Cantic.* 2. 16. *My beloved is mine, and I am his: He feedeth among the Lillies.* 1. Chriſt Ieſus is among thoſe perſons and places where his graces grow, which graces make thoſe in whom they dwell Lilly-like. 1. In regard of their dignity and excellency compared with unbelievers. 2. In regard of their ſpirituall beauty; Chriſts purity, and Chriſtians piety compared with carnall Hypocrites, Epicures, and Atheiſts. 3. In regard of their ſweet ſavour or ſmell, compared with lewd livers. Chriſt Ieſus the Head of this Society, *Cant.* 2. 1. And all the body of this conjunction, 2. 2. are Lilly-like both in ſavour and ſmell; therefore moſt beautifull, lovely, and pleaſant.

Myrrhe, Aloes, and Caſſia are ſweet incenſe and perfuming powders affoording pleaſurefull delectation; *all* the *garments* of all this goodfellowſhip *ſmell of Myrrhe, Aloes, and Caſſia, Pſal.* 45. 8.

1. *Chriſt Ieſus* the head of this ſociety *is a* bunch, or *bundle of myrrhe*, or pleaſant noſegay, continually refreſhing thoſe which are joyned to him with his delectable ſweetneſſe, *Cantic.* 1. 13. Yea, his excellent ſweetneſſe to every Chriſtian ſoule is like *Calamus and Camphire*, which be ſweet and delightfull things, *Cantic.* 1. 14. 4. 13. Yea, all things in him are rich, and ſhining, beautifull and precious;

his

his hands being *as rings of gold set with the Chrysolite, Cant.* 5. 14. yea his words are sweet, and delectable, *his lips* being *like lillies dropping downe pure mirrh*, 5. 13. And in regard of his spirituall fairenesse, comlinesse, and beautifull sweetnesse, he is called *the rose of Sharon, Cant.* 2. 1.

2. All this society is *a garden inclosed*, whose plants are *an Orchard of Pomgranats: i.e.* the faithfull members of Christ as plants beare all sweet delectable fruits, as *Camphire, Spikenard, and Saffron, &c.* 4. 12, 13. Yea to whom *the singing of birds is come: i.e.* the time which followeth effectuall vocation, when the sharpe winter of an unregenerate estate being over, the soule is refreshed with most comfortable graces, *Cant.* 2. 12. yea so delightfull, that Christ Iesus saith of them, and to them, 7. 6. *how faire and how pleasant art thou O love, for delights?* And can there be a sweeter, or more lovely society then this?

Secondly, this is the most honourable and glorious communion, that is, 2.

1. The builder of it is most glorious, for he is *a King of glory, Psal.* 24. 7. and *Lord of glory*, 1. *Cor.* 2. 8.

2. The *foundations* of it as glorious as may be, *Isa.* 54. 11. *Saphires, Rev.* 21. 19. *Iasper, Saphir, Chalcedonye, Emerald, Sardonix, Sardius, Chrysolite, Beryl, Topaze, Chrysophrasus, Iacinth, Amethist.* The decree of Election is one foundation, 2. *Tim.* 2. 20. The summe of Christian doctrine is another foundation, *Heb.* 6. 1. The doctrine of the Apostles, and Prophets, *Ephes.* 2. 20. Christ is the foundation of foundations, 1. *Cor.* 3. 11. of this society, glorious therefore are the foundations.

3. The *gates* are glorious, *Isa.* 54. 11. *Carbuncles, Rev.* 21. 21. *twelve gates, twelve pearles*: the Ministery of the Word, and faith make entrance for Christ to come into the hearts of the Elect, and for them to flocke freely into the Lords assemblie.

4. The *wals* are glorious, *Isa.* 26. 1. *Salvation will God appoint for wals, &c.* 8. *call thy wals salvation, Zach.* 2. 5. *I* (saith the Lord) *will be a wall of fire round about, and will be the glory in the midst of her.*

5. The *persons* are all of them exceeding glorious, which will cleerely appeare, if wee seriously consider and take notice:

1. *What glorious ornaments* they are invested withall, *sc.* the many rich, and costly, sweet, and comfortable graces of Christ Iesus called their garments, *Psal.* 45.8. Because 1. the nakednesse of their soules is hereby covered, 2. they are comforted, and kept warme, 3. defended from the fiery darts of sinne and Sathan: 4. decked, beautified, and adorned.

2. *What glorious names* and titles they have. Not onely is the Church of God nominated, *the city of God, the mountaine of Gods holinesse, Psal.* 48.1. *the joy of the whole earth; the city of the great King, the city of the Lord of hosts; the city of our God, the perfection of beauty, Psal.* 50.2. and *the holy mountaine, Zach.* 8.3. But also all the persons of this society are *Christs brethren, sisters, and mothers, Marc.* 2.33. *Kings, and Priests, Rev.* 1.6. *a chosen generation, a royall priesthood, an holy nation, a peculiar people, 1. Pet.* 2.9. the *daughter and queene of Christ, Psal.* 45.9.10. Saints, jewels, the Dove, and Spouse of Christ.

3. *What glorious priviledges* they have, *viz.*

1. They are guarded from the dominion of sinne, Satan, death and damnation by the good spirit, grace, and mercy, power and presence, word, truth, promise, and providence of God, and by the power of his sons death.

2. The Lord is a hearer of their prayers, *Deut.* 4.8. which have free accesse into the Court of heaven.

3. They are cleansed from their sinnes by the bloud of Christ, 1. *Iohn* 1.7. he having washed them from their sinnes in his owne bloud, *Rev.* 1.5.

4. They have the saving knowledge of God, and his Son Christ Iesus, 1. *Iohn* 2.20. which is life eternall, *Ioh.* 17.3. and a true cause of glorifying.

5. They have the holy Ghost given them, *Rom.* 5.5. whereby they cry Abba father, *Rom.* 8.15. which beares witnesse with their spirits, that they are the children of God, where-

by

by they are ascertained, that God dwels in them, and they in him, 1. *Ioh.*4.13.

6. They are in league, and amity with all the creatures, the numberlesse kinds whereof are all serviceable to, and ready prest to profit, and protect them; from the most contemptible vermine to the glorious Angels, which glorious creatures encampe round about them, *Psal.*34.

7. They are invincible, being able to do all things through Christ which strengtheneth them, *Philip.*4.13. So that tribulation, distresse, persecution, famine, nakednesse, perill, sword, nor death, nor life, nor angels are able to seperate them from the love of God in Christ our Lord, *Rom.*8. for in all these they are more then conquerours through him that loved them: Yea by Christ Iesus the world is crucified to them, and they unto the world, *Gal.*6.14. By their faith, and new birth they overcome the world, 1. *Iohn* 5.4. they mortifie the flesh, with the affections, and lusts thereof; and valiantly resist the divell, and victoriously vanquish the furious assaults, and fiery darts of Sathan.

8. They are assured from the most true, and faithfull word of the unchangeable IEHOVAH who cannot lie; that plenty and penury, solace, and sorrow, yea sinnes and sufferings, their owne, and others, yea all things else worke together for their good, they loving God, and being the called according to Gods purpose, *Rom.*8.28.

Thirdly, this is the neareſt, and sureſt conjunction in the world; for the nearenesse you have heard how Christ is theirs, and they are his: for the inseperable firmenesse, we see our Saviour affirming that *they cannot perish*, and that *no man can plucke them out of his hand, Iohn.*10. 27. *He dwels in them and they in him*, so that *the gates of hell cannot prevaile against them, Mat.*16.18. yea *neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things present nor things to come, nor height, nor depth, nor any other creature is able to separate them from the love of God which in Christ Iesus, Rom.* 8.38.39. 3.

This is the richeſt company in the world: Many rich and wealthy 4.

wealthy companies there are in the world; The East-Indian trading through many, and long during hazards for costly spices; the West-Indian hazarding for gold and precious stones, some one way, some another? But all the factories in the world, if they were but one conjoyned company, is not comparable for wealth and riches to this society; for whose sake Christ became poore to make them rich, 2. *Cor.* 8. 9. poore, *not* by violent robbery, or compulsive enforcement; *not* by profuse prodigality, or superfluous wasting; *not* by fraudulent guile, or craftie deceipt; *not* by due desert; he was neither driven by force, nor drawne by due desert to make himselfe poore; *but* of his owne accord, free favour, and good will he became poore. *First*, in respect of his outward estate, which was very poore; for *his* parentage was poore, *Luke* 2. 7. *his* education poore, *Luke* 2. 5. *his* maintenance poore, *Luke* 9. 58. and *his* attendance poore, *Matth.* 4. 18. *Secondly*, in respect of his estimation in the world amongst men, *Mark* 6. 2. *is not this the Carpenter the Sonne of Mary, &c. John* 6. 42. *is not this the Sonne of Ioseph, whose father and mother we know, John* 7. 18. *have any of the rulers or Pharisees believed on him?* Thus he became poore, to make those who have fellowship with him rich. 1. Both in earthly things, for through Christ they have a religious right to worldly wealth, and substance, being owners, whereas others have onely a civill; and 2. As also in heavenly things, by the same right and interest.

Which heavenly spirituall riches consist:

1. In the abundance of found and saving knowledge, 1. *Cor.* 1. 5. *being enriched in every thing by him in all utterance and in all knowledge.*

2. In the full assurance of Gods favour, grace, and mercy, *Col.* 2. 2. *their* hearts — *being knit together in love unto all riches of the full assurance of understanding, Ephes.* 2. 4. 7.

3. In the fruition of Christ his merits, and benefits, *who of God is made to* them *wisedome, righteousnesse, sanctification, and redemption*, 1. *Cor.* 1. 30.

4. In the plentifull possession of saving graces, so that *they are behind in no gift*, 1. *Cor.* 1. 7. but *abound in every thing, in faith,*

faith, and vtterance, and knowledge, 2. Pet. 1. 5. Adding to their faith, vertue, to vertue, knowledge, to knowledge, temperance, &c.

1. These are rich in the feare of God; *the feare of the Lord being their treasure, Isa. 33. 6.* and this is treasure indeed; the true feare of God being a badge and character of a perfect and upright man, *Iob 1. 8.* having a protecting guard of glorious Angels, *Psal. 34. 7.* and a large and ample promise of the fruition of all good things, *Psal. 34. 9, 10.*

2. These are rich in heavenly wisedome consisting in true godlinesse, and this is unparalleld wealth; *length of daies being in her right hand, and in her left hand riches and honour, Prov. 3. 16.*

3. These are rich in saving knowledge, they *having an unction from the holy one and knowe all things, 1. Ioh. 2. 20.* which knowledge is riches of such a nature, that it is the true cause of spirituall glorying, *Ier. 9. 24.* yea it is life eternall, *Ioh. 17. 3.* yea doubtlesse all things are to be counted but losse for the excellencie of the knowledge of Christ, *Phil. 3. 8.*

4. They are rich in faith, *Iam. 2. 5. rich in faith*; then which what greater riches? bringing to God, *Heb. 11. 6.* begetting to God, *Iohn 1. 12.* justifying, *Rom. 5. 1.* sanctifying, *Acts 15. 9.* overcomming the world, *1. Ioh. 5. 4.* and the divel, *1. Pet. 5. 9.* making prayer powerfull, *Iames 5. 17.* and the enjoyer to continue in grace, *2. Cor. 1. 20.*

5. They are rich in hope, *Rom. 15. 13. they abounding in hope through the power of the holy Ghost.* Then which what better wealth? 1. It being an *helmet of salvation*, wherewith the vitall parts of a christian souldiour are protected from receiving any deadly wound in this their sharpe warfare, *Ephes. 6. 17.* 2. This being *an anchor of the soule, sure, and stedfast, Heb. 6. 19.* wherewith the Saints sustaine themselves in all the boysterous stormes of this turbulent, and unquiet sea of misery. *By this* they rejoyce, *Rom. 5. 2. By this* they are kept from apostasie, and many unkindly feares. *By this* they are purified, *1. Ioh. 3. 3. By this* they have plenty of patience and consolation.

6. The

6. They are rich in liberality, 2. *Cor.*8.2. *the riches of their liberality, &c. i.e.* good workes, 1. *Tim.*6.18. then which what wealth more advantageous? By this they *laying up in store a good foundation*, 1. *Tim.*6.17,18. This being a principall preservative against the contagious Gangrene Covetousnesse, the root of all evill. This being a plentifull seed, which will procure a superabundant harvest, 2. *Cor.*9.6. This having a gracious promise of a rich reward, *Psal.*41.1. And this being one of those good workes which accompany these to receive their reward when all the world forsakes them, *Rev.*14.17.

7. But what need more particular instances?

1. Can any be more rich then they, which are *rich to God?* but so are these, *Luk.*12.21.

2. Is any more wealthy then such who partake of the unspeakeable riches of *Christ*; whose *reproach, and sufferings is greater riches then the treasure of Egypt*, *Heb.*11.26. but so are these, *Ephes.*3.8.

3. Who more abounding in substantiall treasure, then those who *lay up* for themselves *in heaven treasures, where neither moth, nor rust doth corrupt, and where theeves doe not breake through nor steale*, *Matth.*6.19,20. But such are they, *Heb.*10.34. *having in heaven a better and an enduring substance.*

4. Who may compare with those in wealth, and riches who have a kingdome where they shall receive, and enjoy a *crowne of righteousnesse*, 2. *Tim.*4.8. a *crowne of life*, *Iam.* 1.12. where they shall be *heires of promise*, *Heb.*6.17. of an *eternall inheritance*, 9.15. *of salvation*, 1.14. *of Gods Kingdome*, *Iam.*2.5. *of the grace of life*, 1. *Pet.*3.7. *of blessing*, 3.9. yea *of an inheritance which is incorruptible, undefiled, not fading away reserved in the heavens*, 1. *Pet.*1.4. But such are these, *Luk.*12.32.

5. This is the most joyfull, and gladsome society that is; none but these have any true mirthfull glee, or mirthfull gladnesse. True it is, ambitious *Hamans* rejoyce in their honorable advancements; Covetous earthwormes in their plenti-

full

full increaſe; belly-god Epicures in their dainty diſhes, and exceſſive devouring gourmandiſing; ſluggards in their ſleep; loiterers in their idleneſſe; ſpightfull perſons in other mens miſeries, &c. But theſe and ſuch like rejoycings are either worldly, the increaſing of corne, wine, and oyle, *Pſal.* 4. 7. Or wanton, *Eccl.* 11. 9. *Rejoyce O yong man,—but know,—* &c. Or moſt wicked, *Iſa.* 22. 13. *Behold joy and gladneſſe. Ier.* 11. 15. *When thou didſt evill then thou rejoyceddſt.* Theſe joyes are ſenſuall, *Amos* 6. 4, 5, 6. *Chaunting to,* &c. *Drinking wine in bowles,* &c. *Not grieving for the afflictions of Ioſeph.* Or ſinfull, 1 *Cor.* 5. 6. *Your glorying is not good.* Or ſhamefull, *Rom.* 1. 32. *Having pleaſure in thoſe that do wickedly.* Theſe and ſuch like are but evill joyes, like a hurtfull hooke, covered over with a faire baite, or like a poyſonous herbe, with a beautifull colour: Of ſuch mirth ſpake *Salomon* when he ſaid, *laughter is madneſſe, Eccl.* 2. 2. Of ſuch our Saviour ſpake when he ſaid; *Woe be to you that laugh now, for you ſhall mourne and weepe, Luke* 6. 25. And of ſuch ſpake S. *Paul,* ſaying, *your rejoycing is not good.* 2. In this ſociety there *is great joy, Luc.* 2. 10. *abounding,* 2 *Cor.* 8. 2. *exceeding, Iam.* 1. 2. *unſpeakable,* 1 *Pet.* 1. *full, Ioh.* 6. 22. *unconceiveable,* 1 *Cor.* 2. and *everlaſting, Iſa.* 60. 15. 9. 1. This joy hath for its object and matter Gods commandements, *Pſal.* 112. 1. Gods favour, *Pſal.* 4. 7. The Lord, *Phil.* 4. 4. And the hope of the glory of God, *Rom.* 5. 2. &c. 2. This joy for the meaſure is greater then all worldlings joy; being like that at a conqueſt, and in harveſt, *Iſa* 9. 3. Glorious and unſpeakable, 1 *Pet.* 1. 8. Yea full, and perfect, 1 *Ioh.* 1. 4. Firſt, in regard of its object, Father, Sonne, and Holy Ghoſt, &c. Secondly, In regard of worldlings joy, which is deceiveable and momentany. 3. As alſo in regard of the uſe, it being an univerſal conſolation againſt all feares, griefes, and miſeries. 3. The concomitants of this joy are righteouſneſſe, peace, love, a good conſcience, &c 4. And as it is hearty, chearefull, and unfained, like *Maries,* whoſe ſpirit rejoyced in God her Saviour, *Luke* 1. 47. So it is conſtant and continuall, abiding in all conditions; ſo that afflictions for Chriſts ſake cannot take it away. *Acts* 5. 41,

Mala gaudia mentis impia, ſub dulci melle venena latent.

Rom. 14. 17. 2 Cor. 1. 12.

41. *They rejoyced, being counted worthy to ſuffer for Chriſt*: Nor tribulations, *Rom.* 5.3. *Rejoycing in tribulations*: Nor the loſing of goods, *Heb.* 10.34. *Taking joyfully the ſpoilin of their goods*: Nor ſufferings, 1 *Pet.* 4.13. *Rejoycing in Chriſts ſufferings*: Nor temptations, *Iam.* 1.2. *Count it all joy when ye fall into diverſe temptations.*

6. This is the moſt peacefull ſociety: As for the *wicked*, they *have no peace, ſaith my God, Iſa.* 48.22. 57.21. 1. *No peace?* Not amongſt themſelves: Great is their unity, although it be in villany; with unanimous conſent they once cried out againſt our Saviour, *Crucifie him*, &c. Againſt Saint *Paul*, *Away with ſuch a fellow*, *Acts* 21. The Tabernacle of *Edom*, *Iſhmael*, &c. once conſulted with one conſent to root out the name of Iſrael, *Pſal.* 83.4, 5, 6. And yet no peace? *True it is*, they have one common cauſe, and quarrell; and therefore they conjoyne their forces together againſt Gods peculiar ones, being all ſouldiers under Sathan, and dogs of his kennell; even as dogs of different colours, diſagreeing bigneſſe; diſſenting kinds, and voice run with united forces, full crie, and open mouth concordantly after the poore hare; and yet at other times for bones, and ſcraps, yea out of their froward diſpoſition, no occaſion being offered, mangle, and rend each other with dogged ſpightfulneſſe: Even ſo, although the ſonnes of Belial, yea all the kennell and rabblement of Sathans helhounds purſue with bitter barkings, and inraged fury joyntly the harmleſſe innocency of Gods people; yet are they differenced amongſt themſelves by diſſonant diſagreements, ſomtimes for traſhie trifles, ſomtimes, no occaſion being given, out of their doggiſh frowardneſſe. So that they have no true peace amongſt themſelves, but a continued deſire to devoure each other.

2. *No peace?* Not with Sathan, whoſe they are, and whom they ſerve? No, not with Sathan: for although he makes many golden, and glittering promiſes; yet he doth but gull them, requiting all, yea his beſt, and moſt dutifull obſervants with eternall death.

3. *No peace?* What, not with themſelves? No, not with

with themselves; They may have a quiet conscience for a time, whereby they they go on in sinne, neither regarding the blessings nor the curses of the Law, *Deut.* 29. 19. Whereby they multiply sin without sense, *Eph.* 4. 18. 19. Whereby they resolve to go on in their wicked courses. This the Apostle calleth a *seared conscience*, 1 *Tim.* 4. 2. And *a conscience, past feeling*. But they are farre from peace of conscience; for when the Lord awaketh these frozen, secure, and sleeping consciences, so that these enraged gnawing wormes begin to bite, yea so much that no wisdome can counsell them, no eloquence can perswade them, no power can overcome them, nor scepter affray them, when no physicke can cure, surgery salve, riches ransome, countenance beare out, or time weare away, or receive a new and fresh commission from the unchangeable Iehovah, to be eternall and unrecoverable executioners of Divine Iustice. *viz.* Never dying, and ever tormenting wormes, *Isa.* 66. *last*. Then we, and all they shall see they were but in a fooles paradise, and a deluding dreame.

4. *No peace?* No, not with Gods creatures, base or glorious; these being ready prest to harme and hurt them, if the Lord command, or permit; God being against them, who can have peace with them, *Rom.* 8. 31.

5. *No peace?* Much lesse with the Lord: For as *Iehu* could have no peace with *Ioram* so long as the whoredomes, &c. 2 *Reg.* 9. 22. What peace can they have with God so long as their impieties are so many?

As out of this society there is no peace, so in this there is *perfect peace*, *Isa.* 26. 3. Peace they have with Father, Sonne, and Holy Ghost, *Rom.* 5. 1. With glorious Angels, these being their guard; with good men, *Mark.* 9. 50. Yea, oft with enemies, *Prov.* 16. 7. With heaven, earth, creatures, crosses, and their owne consciences. What though they have afflictions in the world, yet have they peace in Christ, *Ioh.* 16. 33. And be it they not onely have trouble without, but temptations within; yet are they free from the force, power and poyson of them; which workes damnation in the wicked.

These things being so, me thinkes all of you should use your best and utmost endeavours to have part and interest in this *goodfellowship*, it being of all societies the sweetest, surest, most glorious, most rich, most joyfull and peacefull; so that we may say of this as the Psalmist doth of the City of God, *Psal.* 87. 3. *Glorious things are spoken of thee*, O blessed society. Yea, such glorious wealth, beauty, victories, prophesies, presence, promises, and performances, that (being advisedly apprehended) are of force to instigate and induce each soule enlivened by the Spirit of Grace to applaud with an holy admiration this blissefull association, and say; *How amiable are thy Tabernacles*, O Lord Christ Iesus. To desire with earnest ardency, wish for with unsatiable longings, and say, *Psal.* 84. 2. *My soule longeth, yea even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God*; and with the same sweet singing Psalmist magnifie the sumptuous magnificence of this assembly, saying, *Blessed are they that dwell in this house*, Verse 4. *One day* in these courts *is better then a thousand. I had rather be a doorekeeper* in this society, *then to dwell in the tents of wickednesse*, Ver. 10.

Psal. 84. 1.

CHAP. V.

Use 4. Of Consolation to such who have fellowship with Christ.

Use 4. Consolation.

ALL you who are stubborne, refractary, and inexorable bedlam Belials; who will not have this man raigne over you; who will not be inoculated and inserted into this society of such ineffable glory, unspeakable beauty, and other inestimable transcendent excellencies: stand by, behold, and view with admiration the glory, and magnificence of this society; and as *Titus* when he had seene the remainder of the *Sanctum Sanctorum*, said, *Now I well perceive that this is none other then the house of God, and the dwelling of the God of heaven; Neither was it for nought that the Iewes stood so earnestly in the defence thereof: —For great is the glory of this Temple.*

Temple. So when you have ſeene the ſplendent glory, and tranſcendent beatitudes of this unparaleld ſociety, do you ſpeake out, and ſay, we well perceive that this connexion is no other then the communion with God, the dwelling of the God of heaven; neither is it for nought that ſuch preciſe practiſing Proteſtants ſtand ſo earneſtly in defence of it; for great is the glory of this conjunction. But do not preſume to meddle with, or lay hold upon it, ſo as to apply it to your ſelves ſo long as you proceed in your exorbitant diſorders. This holy thing is not to be given to dogs; theſe pearles are not to be caſt before ſwine; neither muſt any Cananite enter into this fellowſhip with the *Lord Ieſus*. But all you who already are annexed to, and you who deſire with unchangeable longings, and laborious endeavours to conglutinate your ſelves to the *Lord Ieſus*, draw neare with attentive harkening. That I may edge and keene your obtuſe and blunt endeavours to cleave more cloſely to, and purſue more eagerly this deſireable ſociety: that I may hearten and incourage you againſt the many oppoſitions you are to encounter with in this your warring pilgrimage: that I may make gladſome your ſoules and ſpirits, I have words of comfort and conſolation to ſpeake unto you. *We have fellowſhip with Gods Sonne Ieſus Chriſt*, and he is *Wonderfull* to ſave us, *Counſellour* to adviſe us, *Mighty God* to deliver us, *Everlaſting Father* to care and provide for us, A *Prince of peace* to quiet our conſciences, and *Governour* for our defence, *Iſa.9.6.*

1. Be it you are infirme and weake; yet have you *fellowſhip with Ieſus Chriſt*, ſuch a Child, which will make you ſtrong.

2. Be it you are ſervants; yet have you *fellowſhip with Ieſus Chriſt*, a Sonne to make and keepe you free.

1. Are you confounded in conſcience, beholding the grim and ghaſtly lookes of your many bloody and crimſon ſinnes formerly acted or intended? Conſolate your ſelves with this, you have *fellowſhip with* him who is wonderfull to quiet all.

2. Are you at your wits end, being void of counſell? Be-

hold how you *have fellowship with Christ Iesus*, a present Counsellour to advise and direct you.

3. Are you feeble, yea ready to despaire in regard of your inability and lack of strength to withstand the fierce darts, and fierie assaults of Sathan, that authour of evill; to undergo the many great and grievous pressures of disgracefull ignominious reproches, slanderous calumniations, and other malicious usages you meet with in this world; animate your drooping and dismaid spirits with this; you have *fellowship with Christ* a Mighty God, so that you shalbe able to do all things through Christ which strengtheneth you.

4. Are you fearefull of death, that dismall parter of soules and bodies? Comfort your selves with this; you have *fellowship with Christ*, an everlasting Father, who hath provided so graciously for you, that your death is not a perishing, but a parting for a time; yea such, that although there be a painefull parting betweene your soules and bodies; yet there shalbe a most gladsome and joyfull meeting.

5. Are you afraid of Gods judgements? Behold your *fellowship with Gods Sonne* the Prince of peace.

6. Are you dismaid with any evill? Consider how you have *fellowship with him*, who is Governour of all for your defence. Feare not therefore. What? Not God, not his judgements, not man, not sinne? I say not so.

1. Gods judgements and threatnings are to be feared, 2 *Cor.* 5. 11. *Knowing therefore the terrour of the Lord*; such who feared Gods judgements were comforted, *Isa.* 66. 5. Yea the very Ægyptians who feared the threats escaped them, *Exod.* 9. 20. They are to be feared therefore, although not so as to think to be overwhelmed by them; or that God doth not love us.

2. Man is to be feared; although not simply for himselfe, yet respectively and for conscience sake towards God, as Magistrates, Parents, husbands, &c.

3. The Lord himselfe is to be feared; yea this is such a grace, that it characters out a righteous man, *Acts* 10. 2. Who shunnes evill, and doth good, *Iob* 1. 8. Who delighteth

in

in Gods Commandements, *Psal.* 112. 1. Who succours the persecuted Saints, 1 *Reg.* 18. 3, 4. Who honoureth God, *Mal.* 3. 16. Is obedient to the Lord, *Gen.* 22. 12. And hath true faith, *Heb.* 11. 7.

1. Feare Gods judgements, so as to avoid them,

2. Feare we sinne, so as to flee from it.

3. Feare man for the Lords sake, so that we may be carefull to obey him, loath to offend him, *Rom.* 13. 7.

4. Feare we the Lord, so as to be loath to displease him by sinne, in respect of his great goodnesse and mercies, and for love we beare to righteousnesse, *Psal.* 130. 4.

But feare not the wickeds feare, *Isa.* 8. 12, 13. *sc.* their Idols and Devils with a distrustfull feare, withdrawing the heart from God, and his promises.

Feare not dangers, death, creatures, tyrants, want, &c. *Math.* 10. 26. 28. 31. *viz.* Immoderately, faithlesly.

Feare not such a feare which troubleth the conscience, so as to hinder the operation of salvation, and worke of the Holy Ghost.

Feare not touching the pardon of your sinnes, for Christ hath satisfied for them.

Feare not death; for Christ hath plucked out its sting.

Feare not Sathan; for Christ hath vanquished him.

Feare not condemnation; for there is none to them which are in Christ.

Feare not you little flock, you having *fellowship with Iesus Christ*, the Sonne of God: but be you comforted, and encouraged, you having interest in that society which affoords such plenty of consolations, and comfortable blessings that I need not say; behold I have shewed you by cleare demonstrations, and infallible proofes that this is the most beautifull, most honourable, most sure, most rich, most joyfull, and the most peacefull society that is; what can I therefore say more for thee, O sweet communion? as *Isaac* said to *Esau* of *Iacob*, *Behold I have given to him for servants all his brethren, with corne and wine have I sustained him; and what shall I now do*

to

to thee my ſonne, Gen. 27. 37. Neither ſhall you need to queſtion (like *Eſau*; *Haſt thou but one bleſſing O my Father?* Ver. 38.) and ſay, haſt thou but ſixe bleſſings O lovely ſocietie? there belonging to it ſuch plentie of conſolations, that could I live the age of *Methuſelah*, had I a heart and head furniſhed with the wiſdome and ingenie of all learned men; ſhould I ſpend all that time, and thoſe onely ſuppoſed endowments in finding out; and had I the tongue of men and Angels to expreſſe the numberleſſe tranſcendent excellencies of this communion; yet could I not be able to delineate the incomparable and bliſſefull felicities thereof. Howbeit, give me leave to cheare and refreſh your ſoules with ſome few of the many millions of gladſome rayes, which ſtreame and flow from this Sunne of righteouſneſſe.

Conſol. 1. Are we in league and communion with *Chriſt Ieſus?* Then he loves us with all thoſe loves which are moſt ardent, and excelling; he loves us with the love, 1. Of a Maſter, for we are ſervants. 2. The love of a King, for we are his ſubjects. 3. The love of a brother: for we are his brethren, *Heb.* 2. 11. and ſiſters, *ſc.* By profeſſion, and affection, *Math.* 12. 50. 4. The love of a friend; for we are his friends, *Luke* 12. 4. *Iohn* 3. 29. 15. 15. 5. The love of a childe, for wee are his mother, *Marke* 3. 75. Being neare and deare to him as mothers are to their children: bearing and conceiving Chriſt in our hearts as mothers do children in their wombes, *Gal.* 4. 19. 6. The love of a father, for we are his children. 7. The love of a husband, for we are his ſpouſe. 8. The love of himſelfe; for we are his members. Then which what love more free, more tender, ſo great and during? Then which what better honour? What greater happineſſe then to have ſuch love of ſuch a Saviour? Who loving us ſo entirely, will ſurely pardon our many ſinnes. 2. Paſſe by our frailties and infirmities. 3. Shelter us againſt the wrath of God. 4. Defend us ſafe againſt the malicious attempts of Sathan. 5. Provide all neceſſary good things. 6. And hereafter crowne us with immortall and unſpeakable glory.

Have

Have we fellowship with Christ Iesu? Then we are surely justified. *Justification* being an action of the Father absolving a believing sinner from his sinnes, and from the whole curse due to his sinnes, and accounting him just in his sight, and accepting him to life everlasting, freely of his owne mercy through the perfect obedience and sufferings of Christ imputed to his faith; unto the everlasting praise and glory of the mercy, justice, and truth of God, *Rom.* 3. 24, 25. Being justified freely of his grace, &c. *Justification is the office of God onely; and is not a thing which we render to him; but which we receive of him: not which we give to him, but which we take of him.* This is a benefit of benefits, whereupon our salvation doth depend: for whosoever shalbe saved must be justified. *All graces are present in him that is justified, yet they justifie not altogether.* Now as the finall cause of justification is Gods glory and our owne salvation: 2. The instrumentall is faith within, and the Gospell without. 3. The efficient is Gods free grace. 4. So the matter is Christ our Redeemer. 5. And the forme is, the imputation of our sinnes to him, and his justice to us. *As our sinne being imputed to Christ made him become sinne for us: even so are we made the righteousnesse of God in him: that is by imputation of his righteousnesse: which righteousnesse of Christ imputed to us, is no more inherent in us to our justification, then our sinne imputed to Christ was inherent in him to his condemnation.* Therefore all Gods Elect being joyned to Christ, and having an heavenly communion with him, being in themselves rebellious sinners, Gods enemies, and firebrands of hell, by meanes of Christ Iesus with whom they have fellowship must needs be accepted of the Lord as perfectly righteous before him, being justified by faith in him, *Rom.* 3. 28. Not that faith doth justifie in regard of it selfe, either because it is a grace; for although it is an excellent vertue, yet it is imperfect, and mixed with unbelefe. 2. Nor in regard it is the worke of God in us, for then all graces might be meanes of justification as well as it. 3. Nor as it containes other graces in it, for then it should be the principall part of our justice: But in respect of the object thereof

Consol. 2.

Homil. of fal. D. 3.

Hom. fal. D. 1.

M *Burton*, pag. 46.

thereof *Christ Iesus*, whom faith apprehends as he is set forth in the Word and Sacraments. *We are justified by the act of faith relatively to the object Christ; not for the act of it. Faith justifieth, not by the act believing, but as the instrument in applying the object, — which is Christ, as the hand is said to heale onely by applying the medicine; or to enrich by receiving a treasure; or to feed by putting meate into the mouth; as we say a child, &c.* It is Christ that is the Authour and matter of our justification; it is Christ who applyeth the same unto us; as for faith, it is but an instrument to apprehend, and a hand to receive Christs benefits for ours: Or as *Pareus* briefly saith, *Faith justifieth instrumentally, the blood of Christ meritoriously.* faith doth not apprehend these by power from it selfe; but by vertue of the Lords covenant, so that Christ, and his merits are the believers, not simply because he believes; but because he believes upon precept and promise; the Lord promising to impute the righteousnesse of his Sonne to us for our righteousnesse if we believe. This faith layes hold upon Christs painefull sufferings sufficient for all the sinnes of all men, and so freeth the believing sinner from the guilt, and punishment of sin, and from eternall damnation. It layes hold upon the perfect obedience of Christ in fulfilling the Law, hereby curing his owne actuall disobedience of the Law; and applyeth the perfect holinesse of the humane nature of Christ, whereby he is accepted as perfectly righteous of God, and by this his originall corruption is healed.

M. *Burton*, Truths triumph &c. Cap. 5 pa. 5. 60.

Ibid. pag. 89.

Fides iustificat organicè, sanguis Christi meritorie. Paræus in Rom 3.

1. Are they happy whose sinnes are pardoned? as indeed they are; for when sinne is pardoned; such debts and trespasses are forgiven which we could never pay, nor any remit, save the omnipotent Iehovah, *Isa.* 43. 25. Nor any make satisfaction for and purge out, except the Lord Iesus, and that with his owne bloud, 1 *Ioh.* 1. 7. When sinne is pardoned; such spots, and blemishes are forgiven which made us, and our best actions loathsome unto God, *Isa.* 1. 14. 15. And guilty of eternall damnation, *Rom.* 6. 23. Is remission of sins such a favour, that it hath for its efficient cause, God only, and his beloved Sonne Christ Iesus, *Isa.* 43. 25. *Rom.* 6. 25. Its moving

Qui solus mundus est mundare prævalet immunda. Greg. Papa in Iob 14. 4. *Nec homo nec Angelus.* Aug. *Agricola non vitiis officium: Ad solam Trinitatem pertinet.* Idem Tom. 9 in Ioan. 15. pag. 444.

moving cauſe, the meere mercy, truth, and promiſe of God, *Eph.* 1. 7. Its meritorious cauſe, the death of Chriſt, 1 *Pet.* 1. 18, 19. And its finall, Gods glory, *Ier.* 33. 8, 9. And the ſinners ſalvation: then they muſt needs be happy whoſe ſinnes are forgiven, *Pſal.* 32. 1, 2. *Rom.* 4. 7, 8.

2. Are they happy who being ſinners, are notwithſtanding accounted righteous by the righteouſneſſe of Chriſt imputed? as they muſt needs be; for by this righteouſneſſe of Chriſt we are made the righteouſneſſe of God, 2 *Cor.* 5. 21. The whole obedience of Chriſt with the merit thereof eternall life is made ours; as if we had done the one, and deſerved the other; yea, by this we have ſtore of ſupplies for all our wants. We are poore, Chriſt is our riches; we are naked; Chriſt is our garments; we are blind, Chriſt is our eye-ſalve, *Rev.* 3. 18. We are deformed, Chriſt is our beauty, *Rev.* 19. 8.

3. Are they happy who being enemies to God by reaſon of ſinne, are made friends to the Lord, they being reconciled to God by Chriſt, having their ſinnes done away, and themſelves arayed with the perfect righteouſneſſe of Chriſt? as they needs muſt; for what greater miſery then to be at enmity with the Lord? And what greater felicity then to be in league with God? *Rom.* 8. 31. For if God be for us, who can be againſt us?

4. Is peace with God a great favour? as it is; it coſting the bloud of Chriſt to make it, *Col.* 1. 20. It paſſing all underſtanding, *Phil.* 4. 7. And being a fore-runner of that perfect reſt and joy the Elect have in heaven, 2 *Pet.* 3. 14.

5. Is it a great favour to be Gods adopted children? as it is in truth; the Lord hereby taking us into his owne family, and accepting us as his owne children; *not* becauſe he wanted an heire, he living and reigning for ever; *not* for want of children, for he had a naturall Sonne; *not* becauſe this Sonne was unfit to inherit, he being as fit as his Father: *But* of his meere grace and bounty, we being by nature children of wrath, diſobedience, and the Devill. This being ſuch a bleſſing, that by vertue of this we are made Chriſts brethren,

heires, *Gal.* 3. 18. Heires of God, joynt-heires with Christ, *Rom.* 8. 17. Of Gods kingdome, *Iam.* 2. 5. By vertue of this we are Lords over all creatures, save Angels; we have them to guard us, and all things working for our good. This is such a favour, then which God could not have bestowed upon us a greater. **It is more when* Paul *saith, we are heires and co-heires with Christ, then if he had affirmed that we should indeed enjoy for ever a thousand worlds, not onely heaven and earth, with all good things therein.* If it was no small preferment for *David* to be sonne in law to *Saul*, 1 *Sam.* 18. 23. Then what preferment is it to be the Lords adopted children? ** What may be compared to such dignitie? Is it not a more excellent prerogative to be the Sonne of the God of heaven, then sonne of the most potent Monarch upon earth? There is nothing more high, or surmounting this benefit.* This is such a favour, that a reverend Divine saith thus of it. ** As farre as the spirit is above the flesh; God above men; heaven above earth: eternity above time; so farre is the new creation above the old.* This is such a blessing, that Saint *Iohn* cals all to admire what manner of love the Father hath bestowed upon us, that we should be called the sonnes of God, 1 *Ioh.* 3. 1.

6. Is hope of the glory of God an extraordinary benefit? as it is; for by this with patience we looke for the accomplishment of all good things. By this we undergoe afflictions with a contented mind. By this we being inwardly cheared and caused outwardly to confesse the same to the glory of God, encouragement of the Saints, amazement of wicked ones, and strengthening of our selves to continue against all discouragements; and by this wee are saved, *Romanes* 8. 24.

Then how unspeakably blest are those, who have union with Christ Iesus: for by meanes of this conjunction they are justified, *Isa.* 53. 11. *By his knowledge shall my righteous servant justifie many, for he shall beare their iniquities.* 2 *Cor.* 5. 21. And by vertue of this justification they enjoy all those ample priviledges, and excelling prerogatives.

1. The justified man hath remission of sinnes, *Rom.* 4. 25.

Who

* *Plus est cum Paulus ait haeredes nos esse, & coharedes Christi; quam si mille mundos, nedum cælum, & terram cum omnibus bonis nos reipsa in aternum possessuros esse.* Olevion. in Rom. 8. 17.

* *Quid tanto Majestati conferri potest? An non excellentior Majestas est esse filium Dei Cæli, quam filium potentissimi Monarchæ hujus terræ? Hoc beneficio nihil sublimius est, vel excellentius.* Erentius in Isa. 38

* M. *Greencham*, Aphorismes.

Who was delivered for our offences, and was raised for our justification, Ioh. 2. 1,2. Rev. 1. 5.

2. The justified man hath Christs righteousnesse imputed to him: so that the Lord doth freely account the righteousnesse of Christ to be his righteousnesse, *It was imputed to him for righteousnesse*, Ver. 5. *His faith is counted for righteousnesse*, Verse 6. *Unto whom God imputeth righteousnesse*, Rom. 5. 18. *By the righteousnesse of one the free gift came upon all.* Rom 4 3,4.

3. The justified person is reconciled to God by the death of his Sonne, *Rom.* 5. 10. *God was in Christ reconciling the world*, 2 Cor. 5. 19.

4. The justified person hath peace with God, *Rom.* 5. 1. *Being justified by faith we have peace with God*, Ephes. 2. 17, 18.

5, The justified man hath the favour to be Gods adopted Sonne, *Galat.* 3. 26. *Ye are all the children of God by faith in Iesus Christ*, Gal. 4. 4, 5, 6.

6. The justified man hath also hope of the glory of God, *Rom.* 5. 1, 2. *Iustified, — hope of the glory.*

Have we fellowship with Christ Iesus: then we are and shalbe more sanctified, and that, *Consel.* 3.

1. Inwardly, in having our minds, wills, and affections freed from the bondage of sinne, and Sathan; and enabled by little and little through the Spirit of Christ to desire, and approve that which is good, and walke in it.

2. Outwardly, in having the members of the body preserved from being meanes to execute sinne, and made the instruments of holinesse, *Rom.* 6. 19. This twofold sanctification is begun here, perfected hereafter in heaven.

1. It is in nature after justification, but not in order and time.

2. It is not perfect in this life, as justification is.

3. It is the renovatiō of nature, whereas justification consists in { 1. Remission of sinnes. 2. Imputation of Christs righteousnesse.

4. It is an alteration of qualities from bad to good,

whereas justification is an absolution of a sinner from the guilt of sinne and death.

M. Burton. Truths triumph &c. cap. 3. pag. 16.

Justification and sanctification differ no more but as the root and the branch, the tree and the fruit.

This sanctification is by meanes of union with Christ; for he having taken our nature, and sanctified it by his Spirit, and we being made one with him do receive the selfesame Spirit to sanctifie us, or make us holy; we being in *Christ he is made to us wisdome, righteousnesse, sanctification and redemption*, 1 *Cor.* 1. 30.

1. By vertue of this union with Christ Iesus, his death works in us (joyned to him) the death of all sinne, and power to destroy all sinne, or the lusts of the old man, untill they be wholly taken away by death. *Rom.* 6. 6, 7. *Our old man is crucified with him, that the body of sinne might be destroyed, that henceforth we should not serve sinne*, &c. Thus cleansing our members, as from the guilt of sinne, that it shall not be imputed to us; so from the filthinesse of sinne, that it shall not prevaile against us, *Ezek.* 36. 25.

2. His resurrection sends a quickening power into these our members, making them rise from sinne to worke righteousnesse, and to live in holinesse of life, making them active to do the will of God in the workes of Christianity, and of our particular callings: so that now those who have union with *Christ have a new heart, &c.* in qualities, being framed anew after God in true holinesse, *Ezek.* 11. 19. *They are a new lumpe, i.* Renewed from the leaven of sinne, and corruption, 1 *Cor.* 5. 7. *And they are new creatures. i.* Endued with new qualities of righteousnesse and holinesse, 2 *Cor.* 5. 17. *He that is in Christ is a new creature*, they having.

1. Their minds sanctified or enlightened with spirituall wisdome and understanding, *Col.* 1. 8.

2. Their memories sanctified to keepe and remember that which is good, and agreeable to Gods will, *Psal.* 119. 11.

3. Their wills so sanctified, that being by nature unable to will any good thing pleasing God, they are changed by grace, and

and freed in part from the bondage of ſinne, ſo that they will, and chuſe that which pleaſeth God, and refuſe evill, *Rom.* 7. 18, 19.

4. Their affections are ſanctified, ſo that they,

1. Love God, 1 *Ioh.* 4. 19. His children, 3. 14. The place where his honour dwelleth, *Pſal.* 86. 8. His commandements, *Pſal.* 119. 127. And the appearing of Chriſt, 2 *Tim.* 4. 8.

2. Hate ſinne becauſe it is a breach of Gods Law, or becauſe it is ſinne; eſpecially their owne corruptions, *Rom.* 7. 15. 24.

3. Sorrow and grieve for offending ſuch a mercifull Father by their ſinnes, *Pſal.* 38. 18. 2 *Cor.* 7. 10. 11. For the miſeries of the Church, *Rom.* 12. 15. *Lam.* 3. 20. For the abounding of ſinne in others, *Ezek.* 9. 1. *Pſal.* 119. 136.

4. Rejoyce becauſe their names are written in heaven, *Luc.* 10. 20. *Rom.* 5. 2. In being partakers of Chriſts ſufferings, *Acts* 5. 41. In temptations, *Iam.* 1. 2. And in the loſſe of all things for Chriſt, *Heb.* 10. 34.

5. Their members of their bodies ſanctified, being made inſtruments of holineſſe; they formerly being meanes to execute ſinne. *e. g.*

1. Their eyes, which formerly like *the eyes of fooles* were *in the corners of the world*, *Prov.* 17. 24. Gazing after unprofitable things, are now *the eyes of wiſe men in their heads*, *Eccl.* 2. 14. To eſpie that which is good to follow it, and that which is bad to eſchew it; turned from beholding vanity, *Iob* 31. 1. Opened to behold the wondrous things out of Gods Law, *Pſal.* 119. 18.

2. Their eares, which formerly were given to heare delightfully laſcivious ſongs, idle tales, and worldly diſcourſes, hearing Gods Word ſo as not to know and underſtand it, *Ier.* 5. 21. *Math.* 13. 19. Are now become open, and hearing eares, ſo hearing, that they willingly aſſent in mind to the word of God, and good counſell, with a firme purpoſe to obey it, *Iob.* 8. 47.

3. Their tongues, which formerly were exerciſed in ribauldry,

ribauldry, lying, ſlaundering, ſwearing, and diſhonouring the Lord many wayes, are now exerciſed in Pſalmes, Hymnes, and Spirituall Songs, in giving Chriſtian counſell, in ſhewing forth the praiſes of the Lord, &c.

Thus all thoſe who have fellowſhip with Chriſt by vertue of this union are ſanctified. 1. Being freed from the tyranny of ſinne into the liberty of holineſſe, begun here, and daily to be increaſed. 2. Having a new quality of holineſſe created in their ſoules, whereby they can in ſome meaſure truly hate their owne ſinnes with firme purpoſe to leave them, and love Gods Law with reſolution to do it in ſome meaſure. And this is matter of comfort and encouragement to all engrafted members into Chriſt Ieſus, conſidering that they are ſanctified; and therefore,

1. Cleane in Chriſt, although not in themſelves.
2. Cleane by imputation, although not by action.
3. Cleane by way of compariſon, although not ſimply.
4. Cleane by proportion, although not by perfection.
5. Cleane in part, although not wholly, and altogether.

Whenſoever in theſe bookes I have made mention of the Church not having ſpot or wrinkle; it is not ſo to be taken as if ſhe were ſo now, but that ſhe is prepared to be ſo when ſhe ſhall appeare glorious: for now by reaſon of certaine ignorances and infirmities of her members, the whole Church hath cauſe to ſay every day forgive us our treſpaſſes. *Auguſt.* Retract. Lib. 2. Cap. 18.

What comfort is it to conſider that they are juſtified, and ſo are pardoned; ſanctified, and ſo are purged. (although there can be no pardoning where there is no purging, yet that ſinne may be fully pardoned, which is not wholly purged, 1 *Ioh.* 1. 9.) *viz.* 1. In time, although at once they cannot. 2. In part, although wholly they cannot. 3. By degrees, although altogether they cannot. 4. In death, although in life they cannot. 5. In, and by Chriſt, although in, and by themſelves they cannot.

What conſolation is it to ſuch, when conſidering that although being once juſtified, they are not alwayes and altogether juſtified: *viz.* 1. In their owne apprehenſion, yet they are

Vtcunq; in hũ libru commemoravi Eccleſiam non habentem maculam aut rugam, non ſic accipiendum eſt quaſi jam ſit, ſed quæ præparatur ut ſit, quando apparebit etiam gloriоſa. Nunc enim propter quaſdam ignorantias & infirmitates membrorum ſuorum, habet unde quotidie tota dicat, Dimitte nobis debita noſtra. Aug. cap. 18. de Baptiſmo Tom. 1. pag. 46.

are in Gods estimation, and by imputation. 2. In their owne sight, yet they are in Gods. 3. In regard of their owne assurance, yet they are in regard of Gods acceptance. 4. In regard of the instrumentall, and adjuvant causes. *i.* Faith, repentance, prayer; nor yet of the outward meanes, Word, and Sacraments, &c. Yet they are in regard of the moving cause, Gods grace; materiall, Christs merits; efficient, God himselfe; and finall, Gods glory, and their owne salvation. 5. In regard of new sinnes, requiring new pardon, and new repentance, and prayer; whereof they cannot possibly be altogether wanting; yet they are in regard of old sinnes already past, and repented for.

What encouragement is it to such, considering that by meanes of this union with Christ Iesus they have the Spirit of sanctification, whereby they are reformed and sanctified, although not all at once (for as seed cast into the ground doth root, sprout, grow, increase, and bring forth fruit in time, and by degrees; and as a tree is not at full growth the same day it is planted; and as the issue in the wombe is first conceived, then it feeleth, afterwards it hath the power of reason, though not the use; and at length is borne and brought up; and as we likewise are not learned at once, but first we conceive small matters, and then proceed to prosounder: Even so our regeneration and sanctification is now begun; but must still grow in grace, go on from grace to grace, from vertue to vertue; untill we be growne to a perfect man in Christ, and that is hereafter in heaven:) yet by degrees; and although but begun here, yet perfectly in the life to come. Holy men affirme that *those who are cleane, are to be cleansed.* * *Who in this life is so pure that he needs not to be more and more pure? Impure motions may be repressed by grace, but they cannot be cast out but in death. Vices are not dead, but suppressed in us. These Iebusites may be brought under, but not rooted out. There can be no end in puritie.*

* Tom. 9. pag. 444. Mundi mundandi. Aug. in Ioan. 15. *Quis in hâc vitâ sic mundus, ut non sit magis magisq; mundandus? Motus immundi reprimi possunt per gratiam, ejici non possunt nisi in morte.* Bernardus Serm. 58 pag. 165. *Vitia in nobis non mortua, sed compressa.* Idem. *Subjugari possunt, non exterminari Jebusæi.* Idem. *In munditiâ non potest esse meta.*

CHAP. VI.

Consolation 4. Saints have Christian liberty.

Consol. 4.

HAve we fellowship with Christ Iesus? Then we are a people set at liberty; or such a company, who through grace are made partakers of Christian liberty. 1 *Pet.* 2. 16. *As free, — using your liberty.* Gal. 5. 1. *Stand fast in the liberty wherein Christ hath made us free.* Ver. 13. *Ye have been called unto liberty.* 2 Cor. 3. 17. *Where the Spirit of the Lord is, there is liberty.* Liberty I say, or freedome.

1. *Not* from the yoke of lawfull authority, Civill, or Ecclesiasticall; this is an *Anabaptisticall*, no Christian liberty. The regenerate Christian being bound in conscience to obey all lawfull authority in performing their lawfull precepts, or undergoing their inflicted penalties, *Rom.* 13. 5. *We must be subject, — and also for conscience sake.*

2. *Not* to sinne, or continue in sinne that grace may abound, *Rom.* 6. 1. This is a wicked licentiousnesse, no Christian liberty: the renewed Christian being bound in conscience to have no fellowship with the unfruitfull workes of darknesse, &c. *Eph.* 5. 11.

3. *Not* from sinne, so farre forth as to receive an absolute perfection of inherent grace in this life, so as to be free from all sin, and to be as perfect as Christ is in heaven, as fantasticall *familists*, and fanaticall *fantasticks* avow against the light of Scripture, and their owne conscience; for the most sanctified Christian who breathes in this sublunary world is perfect only; 1. Comparatively in respect of others, *viz.* Weaklings, and wicked ones. 2. In regard of himselfe, he having received a greater measure of present profiting. *Phil.* 1. 5. Or else in regard of his upright sincerity, 2 *Reg.* 20. 3. *He who saith he hath no sinne deceives himselfe, — and is a lyar*, saith Saint *Iohn*, 1 *Ioh.* 1. 8. 10. * *They imitate the pride of the Valentinians who thinke themselves without sinne, calling themselves perfect, and the seeds of election*, saith *Irenæus*.

* *Superbiam Valentinianorum imitantur qui se absq; peccato existimant, perfectos se vocantes, & semina electionis.* Irenæus lib. 3. cap. 1.

Likewise

Likewise both in the worst there is some good, and in the best much exceeding naught, onely God is without sinne, and onely the man Christ is without sinne, because he is God and Christ, saith *Tertullian*.

We ought alwayes to confesse our selves sinners, for who so saith he is unspotted and without sinne, is either a proud person, or a foole: saith *Cyprian*.

And therefore say I, he who saith he is as perfect as Christ, and the glorified Saints in heaven, deceives himselfe, and is a lyar; except he speakes of likenesse in quality, and not in quantity; and so is the saying of M. *Dod* to be understood, which so often is urged: yea every upright Christian loves his neighbour as himselfe, *Math.* 22. 39. Is mercifull, as his Father is mercifull, &c. Hath the same graces of sanctity which were in Christ, *Psal.* 45. 7. *viz.* In regard of the quality, but not equality; we receiving of his fulnesse grace for grace, *Iohn* 1. 16. Christ being annointed aboue his fellowes.

4. Liberty or freedome, *not* from the doctrine and obedience of the Morall Law; this is the liberty of equivocating *Antinomists*, tatling *Philomenes*, and their fantasticall fraternity: but no Christian liberty: every regenerate Christian being bound in conscience to obey the Morall Law of God.

Of this point heare the concordant confessions of Christian Churches.

[a] *Thus farre the Law of God is abrogated, insomuch as it doth not condemne us henceforth, neither doth work the wrath of God in us*, &c. *Notwithstanding we do not therefore disdaining reject the Law, we condemne all those things which heretiques old and new have taught against the Law*, saith the Helvetian Church.

[b] *We believe all the figures of the Law to be taken away by the comming of Christ, although the truth and substance of them doth continue to us in him, in whom they are all fulfilled, but the*

Sic & in pessimis aliquid boni, & in optimis nonnihil peccati, solus enim Deus sine peccato, & solus homo sine peccato Christus. Tertul.

Semper debemus nos confiteri peccatores, nam quisquis se immaculatum & sine peccato dixerit, aut superbus, aut stultus est. Cypr. de Elem. pag. 15.

[a] *Hactenus itaq; abrogata est Lex Dei, quatenus nos amplius non damnat, nec iram in nobis operatur, &c. Attamen Legem ideo non fastidimus rejicimus, damnamus omnia quæ hæretici veteres & novi docuerunt contra Legem Dei docuerunt.* Helvetica Confessio, Artic. 12. pag. 38.

[b] *Credimus omnes legis figu-*

ras adventu Christi sublatas esse, quamvis earum veritas & substantia nobis in eo constet, in quo sunt omnes implet,

Doctrine of the Law is both used in them to confirme our life, and also that we may be confirmed more in the promises Evangelicall: saith the French Church.

[c] *Although the Law given of God by* Moses *in regard of the Rites and Ceremonies doth not bind Christians, neither is any, although a Christian loosed from the obedience of the commandements, which are called Morall:* saith the English Church.

[d] *We do not think that we are so freed by liberty, as if we owe no obedience to the Law, for we have confessed the contrary before:* saith the Scottish Church.

[e] *We believe that all the ceremonies and figures of the Law finally all the shadowes to have ceased by the comming of Christ: but in the meane time the truth and substance of them doth remaine to us in Christ, therefore we still use the testimonies of the Law that we may confirme our selves in the doctrine of the Gospell, and that we all may set in order our life honestly to the glory of God according to his will:* saith the Belgick Church.

[f] *For the Law of God doth command that a Christian;* &c. saith the Church of Strasburge.

[g] *It is needfull to teach men that they must not onely obey the Law, but also how this obedience pleaseth, therefore this obedience pleaseth,* &c. saith the August. Confession.

[h] *We acknowledge the Law of God, whose abridgement is the Decalogue to command the best, most just, and perfect workes, and man not onely to be bound to obey the Morall precepts of the Decalogue;* saith the Church of Wirtenberge.

[i] *Neither are those Precepts which are contained in the Apostolicall Writings, a new Law, but are of the old Law:* saith the same.

Legis tamen Doctrina & Prophetis utendum est tum ad vitam nostram confirmandam, tum ut eo magis in promissionibus Evangelicis confirmemur. Gallica Confessio Artic 23. pag. 106.

c *Quamvis Lex à Deo data per* Mosen *quoad Ritus & Ceremonias Christianos non astringat, neq; tamen ab obedientiâ Mandatorum, quæ Moralia vocantur, nullus quantumvis Christianus est solutus.* Anglica Confessio. pag. 127.

d *Non existimamus nos ita libertate donatos, quasi nullam legis obedientiam debeamus. Contrarium enim antè confessi sumus.* Scoticana. A. 15. pag. 147.

e *Credimus omnes ceremonias & figuras Legis, omnes deniq; umbras cessasse Christi advenientis: interim tamen manet nobis illorum veritas & substantia in Christo, ideoq; Legis testimonijs adhuc utimur ut nos ipsos in Evangelij Doctrina confirmemus: & omnes vitam nostram honestè ad gloriam Dei juxta ipsius voluntatem componamus.* Belgica Confessio Art. 25 pag 175.

f *Lex enim Dei requirit ut Christianus,* &c. Argentinensis Confessio. Cap. 12. De Monachatu. pag. 233.

g *Necesse est docere homines non solum quod Legi obediendum sit, sed etiam quomodo placeat hac obedientia, placeat igitur hæc obedientia,* &c. Augustina Confessio. Art. 6. pag. 12.

h *Agnoscimus Legem Dei, cujus Epitome est Decalogus, præcipere optima, justissima, & perfectissima opera, & hominem non solum obligatum esse ad obediendum Moralibus Præceptis Decalogi,* &c. Wirtenbergica Confessio. pag. 145.

i *Nec Præcepta Legis quæ continentur in Scriptis Apostolicis sunt nova Lex, sed sunt veteris Legis,* &c. pag 148.

In

In regard this will be erroneous, if not hereticall, if not blasphemous by many mis-led people. Some of them stiffely, and with a refractorie obstinateneſſe affirming that the law of God binds the regenerate Christian no otherwise then as he is a creature; which is as if they ſhould ſay, it binds Chriſtians no more then beaſts, birds, and fiſhes; for that which binds man onely as a creature, binds man no otherwiſe then it doth all creatures; according to the rule in Logicke. Some againe of a middle temper diſtinguiſh the regenerate part from the unregenerate, and yeeld that the law doth binde the unregenerate part to obedience, but not the regenerate: Give me leave therefore to ſtay a while in opening and clearing the truth, if not to recall and reeſtabliſh thoſe wilfull in their unſound opinion, yet to ſtay and ſettle the weake, and wavering. *They ſay* the regenerate hath liberty by Chriſt, and that he ought to ſtand faſt in that liberty wherein Chriſt hath ſet him free, and ſo *ſay we* becauſe it is Scripture, *Gal.*5.1. *They ſay* there is no condemnation to them which are in Chriſt, and ſo *ſay we* becauſe it is Scripture, *Rom.*8.1. *They ſay* that the law hath nothing to doe in the Conſcience of the regenerate Chriſtian, and that it doth not binde the Conſcience of the regenerate to obedience; but this *we* denie, it being repugnant to ſacred writ, and of evill conſequence. The falſehood of whoſe ſchiſmaticall, and hereticall opinion (Schiſmaticall I call it in regard of the rent, and breach it makes in the Church; hereticall I call it, it being an errour about a maine point of religion contrary to the cleare light of truth of holy Scripture ſoundly, and generally held by the Church of God, and being obſtinately defended after conjunction, and lawfull admonition) will perſpicuouſly appeare to all which will not wilfully cloſe their eyes againſt the cleare light of divine truth. I having ſhewed what Conſcience is; how this Conſcience is bound, and that the law doth bind the Conſcience of the regenerate to obedience.

*Species perfecta participant ſuo genere ex aequalitate ut altera alteri genus non ferat acceptum; ſed ſui generis communione plane ſunt unum Keckerm. Syſt. log. lib.*1. *pag.*62.

It is a hard matter to make them ſee any thing, which before had reſolved to cloſe their eyes. Biſhop *Uſher. pag.*32.

*Incidere in falſæ opinionis errorem priuſquam vera cognoſcas imperiti animi eſt, & ſimplicis perſeverare vero poſtquam agnoveris contumacis. Salvian. exempla. Apro. & vero pag.*296.

1. *Conſcience* is an inward remembrance in our hearts, witneſſing with us or againſt us, of all our thoughts, words, and

and workes. *Conſcience* is a part of the underſtanding, which takes knowledge of, and beares witneſſe of a mans thoughts, words, and workes, excuſing them when they be good, accuſing them when they be bad, *Rom.*2.15. The Greeke word is derived of a verbe, which is compounded of a verbe, which ſignifieth to ſee; and a Prepoſition which ſignifieth together; ſo that *Conſcience* doth know with another, is privie to the things of another, by the ſignification of the greeke, and latine word.

συνείδὸς & συνείδησις of σύνειδα of εἶδω & συν. Conſtientia Con. & ſcio.

This is *Conſcience.*

Concerning bonds, and binding, the Word of God mentioneth diuerſe ſorts, and calleth:

1. Sinne by the name of bonds, *Acts* 8.23. becauſe it binds, and holds the wicked faſt in the bondage of Satan.

2. Afflictions for Chriſt by the name of bonds, *Heb.*13.3. in which bonds, good Saint *Paul* was, *Acts* 26.29.

3. Gods favours the bonds of love, *Hoſ.*11.4. the Lord by theſe binding his Saints unto him.

4. Gods lawes by the name of bonds, *Pſal.*2.3. becauſe they faſten us to God, and bind us to our duties.

Conſcience is bound by vowes, and oathes lawfully made, and ſuperiour powers, not properly in regard of themſelves; but improperly, or in reference to Gods law, commanding a man, although he ſweare to his owne hurt, not to change, *Pſal.*15.4. Therefore the Princes of Iſrael durſt not hurt the Gibeonites, becauſe of their oath, *Ioſ.*9.19. To pay that which a man hath vowed, *Eccl.*5.4. To be ſubject to the higher powers, *Rom.*13.1.5. And to obey our Paſtours, and Teachers, *Heb.*13.17.

But the Lord himſelfe is the proper binder of Conſcience, he being the onely Lord of Conſcience, he onely having power to command Conſcience, yea to ſave, or to deſtroy. He bindeth Conſcience by his Word, giving it an abſolute power in it ſelfe to bind Conſcience, and becauſe it is the Word of him who can ſave, or deſtroy, for keeping or breaking this his Word. This Word ſo binding is both Law and Goſpell. The Goſpell binds the Conſcience, not of thoſe who never heard

heard of Christ, *Rom.* 2. 12. but of those which have the meanes offered to beleeve, and obey, *Rom.* 2. 16. The Law binds the Conscience of all men, it being the law of nature, written in mans heart in mans Creation; and therefore of such who are regenerate Christians; not onely as they are men, but sanctified men: Which I shew thus.

That which doth cause the Conscience of the regenerate Christian to excuse, being observed, and to accuse being transgressed, doth bind the Conscience of the regenerate Christian to obedience. [For to bind the Conscience, is to cause it in every action to accuse for sinne, or excuse for well doing.] But the law of God doth cause the Conscience of the regenerate Christian to excuse being observed, and to accuse being transgressed. *Reason* 1.

Therefore the law of God doth bind the Conscience of the regenerate Christian to obedience.

That which hath power to say to the Conscience of the regenerate Christian, this ought to be done, that ought not to be done, hath power to, and doth bind the Conscience of the regenerate Christian to obedience (for to bind is to say this may, that may not be done.) But the law of God hath power, and doth say to the Conscience of the regenerate Christian, this may, that may not be done. 2.

Therefore the law of God doth binde the Conscience of the regenerate to obedience.

That which hath this priviledge that the breach thereof is a sinne, doth bind the Conscience of all, even of regenerate Christians to obedience: (for all even regenerate Christians are bound not to sin, 1. *Joh.* 3. 4. 3.

But the law of God hath this priviledge, that the breach thereof is sinne.

Therefore the law of God doth bind the Conscience of &c.

The breach of the ceremoniall law once was sinne, now is not; because once it bound the conscience, now it doth not. The breach of the morall law is still sinne, therefore it doth still bind.

If

4. If the law of God doth not bind the Conſcience of the regenerate to obedience; then if the regenerate Chriſtian doth any thing commanded in the Law, he doth more then his duty (for he is bound to doe his duty) and ſo by doing that doth either merit at the hands of God, or elſe is guilty of Will-worſhip, doing more then was enjoyned him, *e.g.* if a Chriſtian under the Goſpell was circumciſed, did ſacrifice bullockes, &c. he by thus doing did workes meritorious, and ſuperogatory, or elſe was guilty of Will-worſhip; becauſe he is not now bound to the doing of them.

But if the regenerate Chriſtian could, and did do all things which the law enjoynes him, he is not guilty of Will-worſhip, neither doth he merit at the hands of God, *Luk.* 17.10. Therefore, &c.

5. That authority, which the Apoſtles uſed to vrge and preſſe regenerate Chriſtians to do their duties, doth bind their Conſciences to obedience.

But the Apoſtles have uſed the authority of the law to vrge, and preſſe regenerate Chriſtians to do their duties, *Epheſ.* 6. 1, 2. *Iam.* 2. 11.

Therefore the law doth bind the Conſcience of regenerate Chriſtians to obedience.

I having premiſed theſe things, abandoning the ungrounded, and unchriſtian liberty of *Anabaptiſts*, *Epicures*, *Familiſts*, and *Antinomiſts*, I come to ſhew and delineate your glorious liberty, (you bliſſefull goodfellowes.)

As in all freedomes, the freed perſon is exempt from many burdenſome bondages, and grieuous yokes; and intereſſed to haue right, and part in many priuiledges, and prerogatives; even ſo in this your ſpirituall, ſupernaturall, and heavenly liberty.

1. By meanes of your juſtification you have freedome.

1. From ſinne, *Rom.* 6. 7. 22. from ſinne: *i.e.* the dominion, and reigne of ſinne, *ver.* 14. the guilt of ſin, 8. 33. and the condemnation, or puniſhment due unto it, *Rom.* 8. 1.

2. From the unſupportable yoke of the whole ceremoniall law, *Col.* 2. 16, 17, *&c.*

3. From

3. From the thraldome of the divell, *Luke* 1. 71.74. *Col.* 1. 13.

4 From the morall law, *viz.* in regard of 1. the curse it denounced, there being no condemnation to them that are in Christ, *Rom.* 8. 1. 2. the justification it proposeth, *Rom.* 3. 28. and 3. the rigour of obedience it requireth, so that you are not under the law, *Rom.* 6. 14. or the rigorous exaction of the law: you are delivered from the law, 7. 6. or that perfect obedience the law in rigour requires to salvation. 1.

2. By meanes of your sanctification, you have freedome from the power and dominion of sinne, although not perfectly, and wholy; yet in part, and in all the powers, and faculties of your soules, senses, and members. So that your minds have freedome from the power of darkenesse; your wills from the power of disobedience; your hearts from the power of deadnesse; your affections from the power of pollution, and corruption; and your bodies from that power of sinne, whereby they were made weapons of unrighteousnesse, *Rom.* 8. 2.

You are privisedged by this your liberty. 2.

1. To serve the Lord of glory in righteousnesse, and holinesse, *Luk.* 1. 74.

2. To use Gods creatures, these not being uncleane of themselves, *Rom.* 14. 14. and being pure to the pure, *Titus* 1. 15.

3. To use, or not touse things indifferent, keeping our selves within the bounds of charity, and edification, *Rom.* 14. 19.

4. To come to God by Christ in prayer, *Rom.* 5. 2. *Ephes.* 3. 12.

5 And you shall have a full and perfect deliverance from the very corruption of sinne, and of the grave too; and from all misery, *Rom.* 8. 21. *Ephes.* 1. 14. and a free entrance into those heavenly habitations when you die, *Heb.* 10. 19. This is that liberty which Christ Iesus procured you by his precious merit, and the efficacie of his spirit.

This is a liberty of such extraordinarie worthinesse, that men, and Angels are unable to conceive, or expresse the transcendent dignity of the same: Are naturall, civill, and corporall liberties so much doted on, and desired that men will purchase them with long, and hard service, and bondage, yea with great summes of money, *Acts* 22. 28. and of such consequence, that they freed *Paul* from the whip, *Acts* 22. 29. exempt from diverse, and sundry taxations, and give right to many large, and rich immunities: Then how lovely, and amiable, how honourable, and unconceavably excellent is this Christian liberty, twixt which and that is no comparison: For,

1. *What* is freedome from the tormenting stone, noysome plague, or destroying pestilence, in regard of freedome from sinne, of all sicknesses the most dangerous, because damnable if not cured: most infectious, polluting, and staying soules: most odious to God, Angels, and good men: and most difficult to cure, onely Christs bloud being of force to heale this malady.

2. *What* is freedome from the Turkish slavish bondage, the Spanish miserably oppressing gallies, and hellish tormenting inquisition; and the Egyptian house of bondage in regard of freedome from the divell, of all enemies the most cruell, his bondage most unconfortable, and his torments most dreadfull being extreame painefull, and horrible, altogether helplesse, and hopelesse, easelesse, and endlesse.

3. *What* are the franchises of the most privileg'd fraternities, cities, and incorporations; the liberties of friends, and Favourites, of Kings and mighty Monarchs in comparison of this liberty of true Christians, they being privileg'd to have free accesse into the courts of heaven, to the throne of grace, to use Gods creatures, to call God father, to bee his friends, and favourites, and to passe from this vale of teares into those everlasting mansions of blissefull felicities? *Give me leave* to suppose a poore forlorne contemned strumpet, borne of the most vile, and wretched parents in the whole world,

world, having nothing lovely, or desireable in her: but odious, and abominable in all respects, having a soule full of darknesse, folly, and madnesse; a body altogether mis-shapen with blemishes and deformities; and tortured with all kind of sicknesses and diseases, from the sole of the foot to the crowne of the head: being to live all her time in the greatest bondage that may be imagined, worse then the Turkish, Spanish, or Ægyptian thraldome: and at the end of her life to be tormented with the most lingring and excruciating death, did not the onely Sonne of the worlds supreme Monarch rescue and ransome her with the effusion of his owne hearts bloud; who of his free favour and bounty towards this abject caitiffe without her desire, or desert condescended to cast off his Princely robes and ornaments, and vouchsafed to court. and wooe this despised creature to joyne her selfe with him in the neareft tie of the matrimoniall knot; and he for her sake will confront, and confound all her enemies who so miserably oppresse her; heale all her maladies which so cruelly vexe her, with his owne bloud; and give her instead of her shamefull deformities, starre-like beauty; instead of her deformed nakednesse, Princely apparell; instead of her aches, dolours, tumours, and other dreadfull diseases, health and sanity; instead of her extreame beggery, the riches of the whole world; mirth instead of mourning; and instead of her bondage to tyrants, diseases, and direfull death, liberty and freedome from all enemies, to come boldly to the Kings Court, and to solace her selfe in the enjoyment of all his honours, delights, and profits, yea to be married to the Kings Sonne and Heire, and to be interessed in himselfe, and whatsoever is his; would not all conclude, that the liberty of this imagined wretch was unparalel'd and unspeakable? Behold more then I have imagined verified in all you who have *fellowship with Christ Iesus*: Once you were more forlorne then this supposed creature, being *children of disobedience*, *Eph.* 2. 2. And *the Devill*, *Iob.* 8. 44. Having nothing in you save sinne and wickednesse; being *dead in sinnes and trespasses*, *Eph.* 2. 1. Slaves and bondmen to the Devill, 2 *Tim.* 2. 16. Wearying

your selves in his cruell and irksome service, to be repayed with eternall death, *Rom.* 6. 23. and everlasting torments: had not the onely Sonne of the worlds Creatour taken pitie upon you, who of his free favour and bounty left that heavenly habitation, tooke upon him the forme of a servant, vanquished the Devill, death, and hell; delivered you from the dominion, and raigne of sinne, and the wrath of God due to your sinnes, and everlasting damnation, clothing your deformed soules with the rich and lovely robes of his owne righteousnesse, healed your sicke soules with his owne bloud, and conjoyned you to himselfe in the fastest ligaments of the firmest societies: by meanes whereof the creatures are your servants, the Angels are your guard, Gods Word is your guide, his Spirit your Comforter, his Sonne your Head, and Husband, and himselfe your Father: by meanes whereof your wants, and wealth are sanctified, your blemishes are covered, your sinnes are pardoned, your soules are comforted, and your selves shalbe crowned; or in a word, enjoy the priviledges and liberties of the Sonnes of God, being liberties which are glorious, *Rom.* 8. 21. And purchased onely by Christ Iesus, *Gal.* 5. 1. And will not this Christian liberty, and all its gracious and glorious priviledges, freeing from the justification of the morall Law; the curse and condemnation of the Law; the rigour of the Law; exacting perfect obedience, and condemning all imperfection; and from the observation of the Ceremoniall Law satisfie and content you, O you heedlesse and heady equivocating *Antinomists*; but you will incroach upon the forbidden fruit, and exempt your selves from being bound to obey the Morall Law?

2. Have these *goodfellowes* such liberty, and will you not, O you sonnes of men, enfranchise your selves into their society? You'le ride, and runne; crave, and crouch; buy, and begge; toyle, and travaile for liberties of favoured Courtiers, of free Denisons of famous Corporations, and other like of lesse availe; and will you neglect this liberty so amiable, so great and glorious, so unspeakable, and unparaled?

3. Have

3. Have you such liberty, you purchased possession, and peculiar people of Christ Iesus, and shall crossing calamities, unsavoury afflictions, or any disasterous occurrents you meet withall in this your pilgrimage, dead, and dampen your joyfull performances of Christian duties? Or should not rather this your liberty and freedome animate, and encourage you to wade over, and passe through comfortably, and couragiously all distastfull lets, and difficult impediments objected, and set against you by the Devill, or his malicious complices?

CHAP. VII.

Use 5. Of Exhortation. Exhorting to this Societie.

GIve me leave in the last place to make some use for our instruction. There being such communion, it concernes us all to trie whether we are partners in this society; and what our duty is, we being planted in this *goodfellowship*. As in the former, so in this part of true *goodfellowship* I will couple together the true trials, necessary duties, and infallible markes of those who have *fellowship with Christ*. *Use 5.*

In handling which particulars I will keepe my selfe close to the sacred truth, it being the tryall of truth, and * *the wedge wherewith all heresie is driven out*: For as learned *Tertullian* once said: * *I say mine is the truth*, Marcion *his*: *I affirme* Marcions *doctrine to be corrupted*, Marcion *mine*. *Even Wasps make combs, and Marcionites make Churches*: even so now we say ours is truth, others theirs; we affirme their Doctrine to be adulterate, they ours; and as Waspes have combes; even so have *Papists*, *Anabaptists*, *Familists*, and *Antinomists* Churches. We say Christ is ours, and we have fellowship with him; *Papists* affirme that Christ is theirs, and that we are Heretickes: and the giddy *Antinomists* that Christ is theirs, and that we are legall walkers, bewitched Galathians, a generation of men full of blindnesse, and ignorance, for say they times were never more blind, darke, and ignorant, then now; which speech cannot be true in their owne conceipt,

* *Cuneo virtutè omnis extruditur hæresis.* Tertul. adversus Marcion. Lib. 1. pag. 160.
* *Ego meum dico verum*, Marcion *suum*: *Ego* Marcionis *affirmo adulteratum*, Marcion *meum*. Lib. 4. pag. 225.
Faciunt favos & vespæ, faciunt Ecclesias & Marcionitæ. pag 216.

except becauſe there are ſo few of their fraternity. I do bewaile, but excuſe no whit the ſinnes of our times; yet I dare avow that ſinne abounded in former ages as much as now it doth. In the dayes of upright *Noah*, *Gen.* 6. 5. Of faithfull *Abraham*, 13. 13. Of meek *Moſes*, *Exod.* 36. 6, 7. Of the *Iudges*, *Iud.* 19. *Ely*, 1 *Sam.* 2. 12. 17. Of *Eliah*, 1 *Reg.* 19. 14. Of the *Zealous Prophets*, *Iſa.* 1. 2, 3, 4. *Ier.* 2. 10, 11. *Ezek.* 16. 47, 48, 49. Of *Hoſ.* 4. 1, 2, 3. *Ioel* 3. 13. *Amos* 2. 4, 6, 7. *Micah* 3. 8. 11. 7. 1, 2, 3. *Zephan.* 3. 1, 2. *Zach.* 7. 11, 12. *Mal.* 2. 10, 11, 17. Of *Iohn Baptiſt*, *Math.* 3. 7. Of *Chriſt Ieſus*, 11. 21, 22, 23. 12. 34. 15. 3. 21. 12, 13. 22. 5, 6. 27. 22. 25. Of *Steven*, *Acts* 6. 9. Amongſt the *Romanes* 16. 17, 18. *Corinthians* 1. 3. 1. 5. 1. 6. 6. 8. 12. 11. 15. 12. 34. *Galathians* 3. 1. 3. 6. 12. *Philippians* 3. 18. *Coloſſians* 2. 20. *Theſſalonians* 1. 2. 14. 15. *Hebrewes* 5. 12. The *Aſian* Churches, *Rev.* 2. 3.

Deſcend we to Primitive times and there we ſhall find groſſe corruptions.

[a] *They are not Chriſtians but covetous men, ſeeking gaines by all manner of meanes*, ſaith *Ignatius* of many Chriſtians in his dayes.

Saint *Cyprian* complaines of his time. [b] *In theſe dayes* Phinees *is ſeldome ſeene who will gore through the unchaſt*: *A* Moſes *is rare, which will deſtroy the ſacrilegious*: *A* Samuel *is rare, which will bewaile the diſobedient*: *A* Iob *is rare, which will ſacrifice for the negligence of his children*: *an* Aron *is rare, which will denounce Divine comminations before* Pharaoh: *A* Noah *is rare, which will provide an Arke for thoſe to whom the floud doth threaten*: *I ſpeake weeping with the Apoſtle*; *the Magiſtrates are enemies to the Croſſe, ſavouring earthly things, whoſe God is their belly*; *who delight and glory in thoſe things which are diſhoneſt to name*, &c. And in another place he nominates diverſe groſſe, and grievous ſinnes in the Church, whereof he complaines.

a οὐ χριστιανοί, ἀλλὰ χρηστμεποροί. Ignatius ad Trallianos. pag. 9.

b *Rarus hodiè* Phinees, *qui perfodiat impudicos*: *Rarus* Moſes, *qui occidat ſacrilegos*: *Rarus* Samuel, *qui inobedientes lugeat*: *Rarus* Iob, *qui pro filiorum negligentiâ ſacrificium offerat*: *Rarus* Aron, *qui coràm* Pharaone *comminationes Divinas edicat*: *Rarus* Noë, *qui his quibus immerſio imminet Arcam bitumine litam provideat*: *Flens dico cum Apoſtolo, inimicos crucis qui terrena ſapiunt Magiſtratus, quorum Deus venter eſt, qui in his quæ dicere nefas eſt, impudenter lætantes, & gloriantur. &c* Cyprian de Iejun. & Tentat. About 248. Lib. De Lapſis. pag. 82. 83.

After

After him S^t. *Ambrose*. c *There are many, my brethren, among you, whose heart we know is in the fields, although we see their countenances in the Church: and by their presence we consider them in the multitude; but we find them by their conversation in the countrie: for they alwayes thinke of the earth, talke of the earth, and savour earthly things.*

After him * Saint *Augustine* complaines of his times often.

After him S^t. *Chrysostome* saith of his time: d *Christians are now made such, or worse, as Heretickes, or Gentiles; as yet there is greater continence found amongst those, although they are in schisme, then amongst Christians.*

Moderne Writers complaine of their times. *Gualter* saith: e *Adulteries are scarce accounted sinnes in these dayes, and are made matter of laughter with many. The Church of God it self which in all ought to be a pacifier of God, what is it else save a griever of God? What other thing almost is all the Assembly of Christians, then a sinke of vices? You shall more easily find guilty of all evils, then of not all: more easily of all greater crimes, then of lesse.*

And learned *Bradwardine* speaking of his times, saith: f *Almost all the world is gone after* Pelagius *into errour.* Sinnes are not, onely they seeme worse in this age, then in former times: to some. 1. By meanes of want of wisdome in them which so think and speake. 2. Ignorance, or forgetfulnesse of sinnes committed in former times. 3. By meanes of the light of these glorious noone-shine dayes compared with the darknesse and mistinesse of former ages. And, 4. The watchfull observation of mens evill actions under the Gospel, to scandalize the same, and its Professours.

But to returne. Since, as the harlots pleaded hard, 1 *Reg.* 1. 3. The living is mine, the dead thine. So these and all other Demychristians, Antichristians, and false Christians cry out, Christ is ours but none of yours. It is good therefore

About 370.

c *Sunt nonnulli inter vos, fratres, quorum licet vultus in Ecclesiâ videamus, cor tamen in agris esse cognoscimus; & præsentiam quidem eorum consideramus in plebe; sed conversationem eorum invenimus in rure; de terrâ enim semper cogitant, de terrâ tractant, quæ terrena sunt sapiunt.* Amb. de quadrag. Serm. 39 de jejunio. & Elemosynis.

* About 400. Aug. 119. ad Ianuarium.

d *Aut tales, aut peiores facti sunt Christiani quales sunt hæretici, aut Gentiles: adhuc autem & major continentia apud illos invenitur quamvis in schismate sint, quam apud Christianos.* Tom. 2. Hom. 49. super Mat. p. 339 About 300.

e *Adulteria hodie vix peccati loco censentur, & à plerisq; cum risu excipi solent* Gualter in Hos. 7. Ver. 4.

Salvianus who lived 480. saith of his times. *Ipsa Dei Ecclesia quæ in omnibus esse debet placatrix*

Denique est aliud quam ex scriptoribus Dei quibi efflagitandi pene omnis cautio Christianorum, quam sentina vitiorum? facilius invenias reos malorum omnium, quam non omnium: facilius innocentium trium quam miserum. &c. Lib. 3. de Gub. Dei pag. 87. f *Totus enim pene mundus post Pelagianis abijt in errorem.* Præfat. in Lib. de causa Dei.

to resort for determination to the sacred Scriptures, which (although they are falsely urged by Hereticks, as *Tertullian* saith, *De Carne Christi, pag.* 25. Therefore the same learned man brings the Lord thus speaking. * *How, and from whence doe you come? What do you which are not mine in mine? By what right O* Marcion *dost thou cut my wood? By what license O* Valentinus *dost thou turn away my fountains? By what authority ô* Apelles *dost thou turn away my land-marks? The possession is mine: why do you O others at your pleasure sow and feed here?*) are the rule to trie truth from falshood: **Scripture is of God; Nature is of God; Discipline is of God: Whatsoever is contrary to these, is not of God,* said the same *Tertullian.* I appeale therefore to this Heavenly Oracle for resolution and direction, that hence both I and you may know truly who have *fellowship with Christ*; and what they ought to doe, who desire to have, or already enjoy communion with the Sonne of God.

* *Quomodò & unde venisti? quid in meo agris non meis? quo denique iure* Marcion *silvam meam cædis? qua licentia* Valentine *fontes meos transvertisti? qua potestate* Apelles *limites meos commovesti? mea est possessio, quid hic cæteri ad voluntatem vestrã seminatis & pascitis?* Adverſ. hæreſ. pag. 109.

* *Dei est Scriptura, Dei est Natura, Dei est Disciplina; quicquid est istis contrarium, Dei non est.* Idem de veland. Virgin. pag. 500.

CHAP. VIII.

The first Marke and Duty. Such must imitate Christ who have fellowship with him.

1. *Marke, Duty.*

WHosoever hath, or desireth to have fellowship with Iesus Christ, must be a strict imitatour of Christ Iesus: 1 *Ioh.* 1. 7. *If we walke in the light as he, &c.* 2. 6. *He that saith he abideth in him, ought himselfe also to walke even as he walked.* He must frame his life according to his example. And Saint *Paul* charged the Corinthians to *be followers of* him *as he was of Christ*, 1 *Cor.* 11. 1. This imitation of Christ hath its appointed limitation, how farre it extends: For in all things wee are not to imitate our Saviour.

1. His Divine and miraculous actions; such as were his commanding the tempestuous winds, tumultuous waves and raging spirits: giving life to the dead, sight to the blind, health to the incurably sicke, with his word; forgiving sinnes,

sinnes, and giving heaven to the penitent petitioner upon the Crosse by his Soveraigne authority, are not recorded to this end, that we should endeavour to do the like. 1. We having no warrant hereunto from precept, or practice, or promise. 2. Neither is there any possibility for us to expresse them. 3. An endeavour to follow our Saviour in these is impious; He putting difference by such wondrous workes twixt himselfe, and all other men.

2. His workes of Mediatour-ship, as he was God-man, or Man-god, making reconciliation and peace betwixt God, and Elect sinners, are not for our imitation. He alone is Mediatour both of redemption and intercession. *1 Tim.* 2. 4. *One Mediatour betweene God and man.* Verse 5. *There is one God, and one Mediatour which is Christ alone*: For he onely hath made peace for us, and doth perpetually maintaine it.

3. But the Christian mans imitation of Christ is and ought to be,

First, Active, following his godly and pious actions done, not as God, or Man-god, but as man made under the Law; which Morall actions are these, and the like.

1. Obedience, *Phil.* 2. 5. *Let the same mind be in you which was also in Christ Iesus*; —7. *Servant*, &c. He obeyed his heavenly and earthly parents, *Luc.* 2. 51.

2. Innocency, *Isa.* 53. 9. *No deceit found in his mouth. Which of you convinceth me of sinne*, said our Saviour, *Ioh.* 8. 46. *I find no fault in this man*, said *Pilate*, *Luke* 23. 4. *He hath done nothing amisse*, said the pious thiefe, *Luc.* 23. 41. He *a Lambe without spot and blemish*, saith the Holy Ghost, 1 *Pet.* 1. 19. 20.

3. Humility, *Matth.* 11. 29. *Learne of me; for I am meek and lowly in spirit*, *Ioh.* 13. 12, 13, 14, 15.

4. Love, *Rom.* 5. 8. He commended his love, in that when we were sinners he died for us: He forgave his mercilesse enemies: He made intercession for his bloudy persecutors, *Luc.* 23. 34. And did good to all, 1 *Ioh.* 3. 16. He, &c. And we ought, &c.

Imitation in theſe and ſuch like vertues, is,

1. Of great neceſſity to all thoſe which have, or deſire to have fellowſhip with Chriſt Ieſus.

1. For all of this bliſſefull communion being members of Chriſt Ieſus, and led by his Spirit.

2. Gods image by this imitation being renewed, and augmented.

3. The want of this being a character of withered branches, who have no abiding in the vine Chriſt, *Iohn* 13. 2. 6. This imitation cannot but be of abſolute neceſſity.

2. Of great importance, many commodious advantages accruing hence.

1. This ſurely preſerving againſt falling from grace.

2. This cauſing to edifie the Saints, and helping to glorifie God.

3. This giving tranquillity of mind, a good conſcience, joy in the Holy Ghoſt, and increaſe of graces.

Secondly, paſſive. Taking up his Croſſe, and following him, *Math.* 16. 24. *Phil.* 3. 10. For whoſoever doth not beare his Croſſe, and go after Chriſt, cannot be his Diſciple, *Luc.* 14. 27. Not that we are to imitate Chriſt in the Croſſe, in regard,

1. Either of the quantity: ſo many ſorrowfull reproches, buffetings, ſo much painefull agony.

2. Or of the quality; ſuch condemnation, ſweatings, death, &c.

3. Nor of the end; to pacifie Gods wrath, to redeeme from vaine converſations ſinfull men, to heale ſinners, to cleanſe away ſinnes, &c.

But in regard of the manner; enduring the Croſſe for Chriſt his ſake, as he our patterne ſuffered it for our ſakes. *e. g.*

1. As he was obedient unto death, even the death of the Croſſe, *Phil.* 2. 8. Submitting his will to his heavenly Fathers, *Math.* 26. 39. Even ſo we like that valiant Champion S. *Paul*, ſhould be ready, not only to be bound, but to die for the name of the Lord Ieſus, *Acts* 21. 23.

2. As

As he did, so we ought to undergoe the Crosse with contentment and patience. *Isa.* 53. 7. *He was oppressed, he was afflicted, yet he opened not his mouth.* 1 Pet. 2. 20. *If when you do wel & suffer for it, ye take it patiently, this is acceptable with God.*

3. As he did, so should we offer up prayers, and supplications with strong crying, and tears unto him that is able to save from death, *Heb.* 5. 7. *O my Father, if it be possible, — not as I will, but as thou wilt. Father forgive them.* Acts 7. 59. *They stoned Steven calling upon God, Lord Iesus — Lord lay not this sinne to their charge.* Iam. 5. 13. *Is any afflicted? let him pray.*

4. As he did depend upon God, *Psal.* 22. 8. *He trusted in God that he would deliver him.* So should we depend on God for deliverance. *Psal.* 34. 19. *Out of all,* &c.

5. As he did, so should we endure the Crosse with constancy and continuance. *Psal.* 44. 17. *All this yet,* &c. *Luc.* 9. 24. *Shall lose it,* &c.

Thus to take up the Crosse, and follow Christ Iesus, is,

First, Of absolute necessity, if we consider,

1. That it is not a matter of curtesie, but commanded: not arbitrary, but strictly enjoyned, *Luc.* 11. 23. *Let him take up his Crosse,* &c.

2. That the condition of the Saints estate is to be as sheep among wolves, lilies among thornes, *Math.* 10, 16. To go through many afflictions into, &c. *Acts* 14. 22.

3. That the similitude of the Head and members requires so much, *Ioh.* 15. 20. *If they have persecuted me, they will also persecute you,* Math. 10. 25. *If they have called the Maister of the house Beel-zebub, how much more shall they call them of the houshold?*

Secondly, of incomparable worth and valution: for,

1. Hereby the life of Iesus is made manifest in our mortall flesh, 2 *Cor.* 4. 10, 11.

2. If we suffer with him, we shall raigne with him, 2 *Tim.* 2. 12.

1. What and if many sonnes of *Belial* walke in quite contrary paths to these which are traced out by our un-erring

patterne; being abominable, disobedient, and to every good worke reprobate, *Titus* 1. 16. Full of Diabolicall subtiltie, Luciferian pride, delighting in the workes of the flesh, unrighteousnesse, and darknesse: wholly swarving from Christs example: for is this to follow Christ? *He* was obedient to God in all things, *they* truly in nothing: *He* was innocent, and unblameable, they guilefull, and abominable: *He* was humble, *they* proud, &c. Light, and darknesse, heaven, and hell have as great affinity and neareneſſe, as these actions of theirs to those of Christ Iesus. Their filthy lyes, blasphemous oathes, uncharitable slaunders, devillish pride, hatefull envies, and their abominable actions are the workes of the Devill, which Christ came to destroy, 1 *Ioh.* 3. 8. They doing his workes are of their Father the Devill, *Iohn* 8. 44.

2. What and if many idle-headed fantastique *fashion-mongers* swimme downe swiftly the current of the times disorders; hunting after strange fashions greedily and delightfully; and apishly follow at the heeles all newfangled inventions; little considering that this is one of the forbidden conformities to the world, *Rom.* 12. 2. No part of this conformity to Christ, having a dreadfull commination threatned against it from the most just, powerfull, true, and unchangeable Iehovah, *Zeph.* 1. 8. You who are such; especially, if you be of those which out-strippe the common Christian in Profession: Do you thinke that this hunting after new-fangled toyes, and strange fashions is agreeable to that Divine Precept, 1 *Ioh.* 2. 15. *Love not the world, nor the things of the world?* Or that, *Rom.* 12. 2. *Fashion not your selves unto this world?* Or to this our heavenly patterne *Christ Iesus?* Was Christ a fashion follower?

Ob. An. But this, and that is the new fashion. And will you be damned because it is the fashion of the most to go the broad way?

Ob. An. But pride is a quality of the heart. True; yet Scripture and experience tels that it shewes it selfe in mens words, countenances, gesture, and apparell. *That* there is pride, is a truth.

truth. *That* there is pride in apparell, is as true. *That* these fantastique imitatours are proud of their clothings, is (I feare) as certaine as either. *That* they offend the Divine Majesty, and make themselves liable to his dreadfull threatnings is as undeniable as the verity of sacred Writ, *Zeph.* 1. 8. To which heavenly truth I will adde a saying of that reverend man of God, Mr. *Perkins*, which is this. *And proud men, and women that are puffed by reason of their attire, which is the badge of their shame; and never cease hunting after strange fashions, consider not that Christ was not crucified in gay attire, but naked, that he might beare the whole shame: and curse of the Law for us. These and such like, whatsoever they say in word, if we respect the tenour of their lives, are flat enemies of the Crosse of Christ, and tread his precious bloud under their feet.* And conclude with the words of a reverend Prelate; *Sumptuary Lawes therefore* (saith he) *are in these loose dayes most requisite to set bounds unto our backe and belly which are even mad with vanitie. Whole bookes might be written of our metamorphoses, both of diet, and apparell: And not to flatter you, we are the most infamous changelings that are in the world; prodigall, yea prodigious are the expences that our Nation is at, to make it selfe the by-word of other Nations.*

Danaus. Calvine. Piscator. Perk. of the right knowledge of CHRIST crucified, Pag. 631.

B. *Lake* Serm. on 1 King. 8 37. Preached in Westminster before the Kings Majestie and Lords of the Parliament, Pag. 216.

3. What and if many ignorant, and unacquainted in the wayes of righteousnesse consider onely the cariages and conversations of erring men, making their thwart, and crooked by-paths the rule and square of their imitation, deeming their condition safe enough, if they can warrant their wayes by the practises of men, especially of Preachers; thinking themselves to be as good Saints as need be, if they can but say such Preachers who are learned men are usurers, or drunkards, or swearers, &c. aswell as we: they allow of this, and that (although so much abhorred of the preciser sort) and practice the same, and therefore we both may, and will. And *will* you be covetous cursers of Gods people because the Prophet *Balaam* was so? Will you be trecherous betrayers of the Sonne of God, and incarnate Devils, because the Apostle *Iudas* was so? *Will* you be Apostaticall worldlings, because

Demas a Preacher was so? Is this to imitate Christ? To be as he was in this world? To be followers of *Paul* as he was of Christ?

Ob. An. But all examples are written for our learning. True: Yet not for our observation and imitation. But are not the examples of men to be imitated? I say not so. If pismires, if locusts, and such like creatures, much more is man for imitation: so be these examples are followed,

Ob. 1. With choyce, selecting those of pious and godly men.

Answ. 2. With judgement, imitating the holy ones of God.

First, In their ordinary, not extraordinary actions: *sc.* such which were done either,

1. By singular commandement, as *Abrahams* offering his sonne, *Gen.* 22.

2. By extraordinary instinct, as *Phinees*, *Num.* 25. And *Eliah*, 2 *Reg.* 1. 10.

3. Or by miracle, as *Peters* walking upon the water.

4. Or by custome of countrey, as fashions in apparell, *Zeph.* 1. 8.

Secondly, in their vertues onely; not in their vices. We must be followers of Saint *Paul*, so of other the Saints of God, as they were of Christ, 1 *Cor.* 11. 1.

Thirdly, with limitation: *sc.* as this imitation may stand with our callings, and Gods commandements. Yet all you who already are ingrafted into this unparal'd communion, and you which desire admittance into the same, do you imitate Christ Iesus punctually and precisely in those forenamed particulars, living godlily after the rule of Christ; suffering patiently after the example of Christ. Which if you do, you must of necessity resolve,

1. To abominate and abandon sinne: kill and crucifie the lusts of the flesh, and all carnall corruptions. 1. There being no agreement twixt light and darknesse. 2. God not abiding Sathans image upon his coine. 3. There being no possibilitie of serving such dissenting masters. 4. These all much disagreeing from our glorious patterne, they being the workes of

of the Devill which hee came to destroy.

2. To make progresse in piety, and grow in grace. For, 1. Babes in Christ must grow, 1 *Pet.* 2. 2. Gods Spirit cannot be idle, but causeth the just like the shining light to shine more and more unto the perfect day, *Prov.* 4. 18. 3. Christianity is a race wherein they must run, 1 *Cor.* 9. 24. Wherein not to goe forward is to goe backward. And. 4. Christ our patterne *increased in wisdome, and stature, and in favour with God and man, Luk.* 2. 52. *Non progredi, est regredi.*

3. To endure confiscation of goods, like those, *Heb.* 10. 34. Defamation of your credit, like those, 1 *Cor.* 4. 9. 13. And the losse of life, like many thousand Martyrs for Christs sake; He endured them all for us; we must suffer them all for him, *Luc.* 14. 26, 27. And do not reply like the fleshly Capernaites, this is a hard saying, who can beare it? For to suffer the spoyling of these not long lasting transitorie trashy riches, to have in heaven a better and an induring substance is no losse, but extraordinary advantage. To be disgracefully derided, and shamefully reproched by men blinded by the God of this world, out of their wits, starke fooles, and of a brutish nature for the confession of Christ and his truth, and to have an honourable esteeme from the worlds Creatour, the Elects Saviour, the Saints Sanctifier, the glorious Guarders of Gods Iewels, and all Gods people, is not any disparagement, but great renowne. To endure Martyrdome, or to suffer death for the Faith of Christ, be it after the most ignominious, and opprobrious manner, and with the most hellish, and horrible tortures Sathans agents and himselfe can invent and inflict, is pronounced a blessing by the Spirit of Truth, *Rev.* 14. 13.

That I may perswade you to this imitation of Christ Iesus, I will propound some few, *&c.* three inducements, or allurements.

There is nothing more equall, just, or convenient, then for Christians to imitate Christ. He is our unerring King, Maister, Head, and Husband; we his subjects, servants, members, and spouse; and can any thing better beseeme us then imitation? He our Captaine and Commander; we his souldiers; *Mot.* 1.

souldiers; and is it not reasonable that we should follow him? *Ioh.* 10. 4. Such interest he hath in us that he may justly challenge that of us all, which *Abimelech* commanded his souldiers, *Iudg.* 9. 48. What you have seene me do, make hast, and do as I have done.

2. Other conformity is dangerous, and hurtfull. *Be it* to that cunning tempter, malicious accuser of the brethren, adversary, Devill, in any his workes.

Be it to sinne, the cause of Devils, hell, and all judgements, and the fore-runner of Damnation. *Be it* to those stigmaticall impes and agents of the Devill, who are of their Father Sathan, and will do his workes. *Be it* to the world, it being enmity to God, and not to be beloved of the Saints, 1 *Ioh.* 2. 15. And conformity to it being forbidden, *Rom.* 12. 2. And I thinke most men will conclude that such conformity is dangerous, if not damnable. *Be it* to the Saints in such things wherein they have swerved from this heavenly patterne, and even this conformity is unallowable and abominable.

3. Nothing more commodious and gainefull then to imitate Christ.

1. How can they go astray, who follow Christ which never did amisse?

2. How can they walke in darkenesse, who follow the true light? *Ioh.* 1, 8.

3. How can they be deceived, who follow Christ the truth?

4. How can they misse of heaven, who follow him which is the way? *Ioh.* 14. 8.

5. How can they wander, who follow Christ, the light to guide them, the way to conduct them, and the truth to direct them?

6. How can they displease God, who imitate his Sonne, in whom he is well pleased?

7. By this imitation we the members shall please our Head, we the subjects shall content our King, we the sheepe shall delight our shepheard.

8. By this conformity we are assured that we are predestinated, *Rom.* 8. 29.

9. And

9. And ascertained that we shall be glorified: for if we beare the image of the earthly, we shall beare the image of the heavenly. 1 Cor. 15. 49.

10. Be we followers of Christ, who if we hunger, is our Celestiall bread; if we thirst, is the water of life. Be we as he was in this world; this imitation being a forcible meanes to obtaine; an infallible demonstration that we have; and a necessary duty which we owe for this lovely and desireable *fellowship with Gods Sonne Iesus Christ.*

CHAP. IX.

The second Marke and Duty. Such must have faith who have fellowship with Christ.

2. *Marke, Duty.*

DEsire we *fellowship with Christ Iesus?* We must have faith. Not the worldlings fancied faith, which he suckt from his mothers brest, believing ever since he was borne. Nor his painted fruitlesse faith, be believing as well as the best; yet abhorring, or not loving, or little or no whit regarding the Word preached, prayer, and other sanctified meanes, whereby faith is begotten and increased. He believing; yet living prophanely, or at the least onely civilly. Which is not a true faith: *That faith which brings forth evill workes, or no good workes, is not a right, pure, and lively faith; but a dead divellish, counterfeit, and fained faith. They that continue in evill living, have not true faith. Lively faith is not without hope and trust in God, nor without the love of God, and of our neighbors; nor without the feare of God, nor without desire to heare Gods Word, and to follow the same, in eschewing evill, and doing gladly all good workes.*

Hom. of sal. B. 1.

Ibid. B 2.

Hom. of faith, A 1.

But the faith of our Lord Iesu Christ, Iam. 2. 1. *The faith of the Elect,* Titus 1. 1. That faith of which *Salvian* speakes, saying, *What is faith therefore? I think for a man faithfully to believe in Christ, i. to be faithfull, i. to observe Gods Commandements faithfully.* That faith,

Quid est igitur Fides? opinor fideliter hominem Christo credere, i. fidelem esse, hoc est fideliter Dei mandata servare. Salv. lib. 3. p. 62.

1. Which is of a growing and thriving nature; *from faith to faith,* Rom. 1. 17.

2. That

2. That two-handed faith, which by confidence the one holdeth the Lord, and receiveth good; and by love the other imbraceth the brethren, and doth good, *Gal.* 5. 6.

3. That faith which yeelds obedience to Gods Commandements, even the most repugnant to flesh and bloud: by this *Abraham* left his country, and offered *Isaac*, *Heb.* 11.

4. That faith, which doth instrumentally justifie, *Rom.* 5. 1. And sanctifie, *Acts* 15. 9.

This is the faith we must have, if we would have interest in this happy association.

1. By this faith we are built upon the foundation, and coupled to the Corner-Stone Christ.

2. By this faith we are married to our Husband.

3. By this faith we are ingrafted into the Vine, Christ Iesus, *Eph.* 3. 17. 4. 13. So that,

1. *As by* the mortar the stones cleave to the foundation, so by this faith which is like a strictive mortar we are cemented and united to Christ.

2. *As by* the nerves or sinewes the parts receive sense, motion, yea and life from the head, so by this faith we receive quickening and vitality from Christ, as the members from the Head, *Ioh.* 1. 16. *Gal.* 2. 20.

3. *As by* the true love-knot the husband and wife are made one flesh: so by this faith we have spirituall familiarity with Christ, as the wife with the husband, *Rom.* 5. 1. *Heb.* 11. 6. *Faith is the hand of the soule which applyeth the sacrifice of Christ for sinne, it is the hand which puts on the robes of the righteousnesse of Christ our elder Brother upon us. Faith is the ligament or sinew which fasteneth and uniteth every faithfull member to the Head Christ Iesus. Faith is the life of our lives, and the strength of our soules.*

M. Burton. Truths triumph over Trent. cap. 7. pag. 99.

Pag. 100.

1. This is that prevailing Champion which quencheth the fiery darts of Sathan, *Eph.* 6. 16. Overcommeth the world, 1 *Ioh.* 5. 4, 5. Prevaileth with God, and is overcome of nothing; not by carnall sense, not by humane reasons; not by bitter tortures, *Heb.* 11. 35, 36, 37.

2. This is the mother and fountaine of all good gifts, *the originall*

originall of justice, beginning of devotion, the head of sanctitie, and foundation of Religion. Prayer is the proper worke of faith, *Rom.* 10. 14. Confession to salvation is the speech of faith, *Rom.* 10. 10. Good works of all sorts are the fruits of faith. *Faith gives life and being to every grace, forasmuch as every grace is radically in faith: because where faith is, Christ is. Holy faith is the foundation whereon all graces are built, the ground whereon they grow.*

Fides est origo iustitiæ, sanctitatis caput, devotionis principium, & Religionis fundamentum. Chrysost. Ser. de fide Tom. 4. pag. 574. A. M. *Barton* pag. 198. cap. 12. Pag. 201.

3. This is that so necessary grace, that whosoever wants it, 1. Hath no spirituall life with Christ; the *just living by faith, Rom.* 1. 17. And *by the faith of the Sonne of God, Gal.* 2. 20. Neither is he a true Christian, he wanting that whereby *Christ dwels in the heart, Eph.* 3. 17. Neither can he do any good thing *without this, all* being *sinne, Rom.* 14. 23. And *unpleasing to God, Heb.* 11. 6.

4. This is that which mounts and elevates a man into so high, and honourable, holy, and happy condition that he hath such heavenly priviledges, and transcendent prerogatives as to be Gods Sonne, *Ioh.* 1. 12. Christs, and his Fathers friend; to be a free Denison of heaven: as to come to Christ, to go to God, to hasten to heaven, to be inseparably inserted, and indissolubly compacted into this incorporation with Iesus Christ of incomparable value, and ineffable excellencies. Is faith so preciously excellent?

1. Why O you sonnes of men, do you so much sleight it, and neglect it?

1. As not to labour at all for it.

2. Or lesse then for temporary fading favours; you'le ride, and run farre and neare; toyle and travaile early and late, for health and sanity of your bodies; for increase and augmentation of your substance, for food to eate, and clothes to put on: but so carelesly, and negligently for this, that were your endeavours no more earnest for bodily health, death so dismall would soone smite you: for food, and rayment; your tender backs and pampered bellies would quickly beshrow you: for worldly wealth, beggery so base would out of hand overtake you.

3. Or more regardlesly then for any thing of base esteem in regard of it: you take not cattell for your use at a venture, but after much searching and prying whether they be sound and sufficient; you receive not gold carelesly, but after tryall, whether it is currant coine, and of sufficient weight: You take not silver hand over head, but you first see whether it is payable money; you turne and tosse, rub, and ring each suspected piece, least you take brasse for lawfull silver. And deale you thus with your faith? Do you examine whether you are in the faith? Do you try by the touch-stone of the Word, whether it is of the right kind, not that of Divels; not that of temporizers; not that of wicked ones, but that of the Elect, making them endeavour good, and shun sinne? I would you did.

2. Is faith thus excellent? Then you who wish well to your selves, prise, and use all sanctified meanes whereby it's gotten, kept, and increased. This is a pearle of price, the tryall whereof is better then gold, 1 *Pet.* 1. 7. The least degree whereof is better then a world of earthly contentments, benefiting the enjoyer, when all worldly vanities stand in no stead; not forsaking him till he hath received the end of his faith, the salvation of his soule, 1 *Pet.* 1. 9. This is a precious jewell in the esteeme of God, and godly men, in regard of the giver, worker, object, meanes, and use, 2 *Pet.* 1. 1. By this we are united unto, we receive vitality from, and have familiarity with the Lord Iesus. Or in a word, this is an astringent tye joyning us into this union, so neare, true, and admirable; this *fellowship* so celestiall, and inseparable, which is *with Gods Sonne Iesus Christ.*

CHAP.

CHAP. X.

The third Marke and Duty. Such have Christs Spirit abiding in them.

HAve we, or desire we fellowship with Christ Iesus? We must have the Spirit of God inhabiting within us, *Rom.* 8. 9. *But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you; now if any man have not the Spirit of Christ, he is none of his.* If we have fellowship with Christ, we already have; if we desire communion with Christ, we must get to have the Spirit of God to dwell in us. To like purpose is that, 1 *Cor.* 3. 16. *Know you not that you are the Temple of God, and that the Holy Ghost dwelleth in you.* As 1 *Cor.* 6. 19. And 2 *Tim.* 1. 14. *By the Holy Ghost which dwelleth in you.* 3. *Marke, Duty.*

Of such absolute necessity is the having of Christs Spirit abiding in us: That without it no saving faith, no sound hope, no true love, no happy peace, no solid joy, no new birth, no new life, no spirituall adoption, no reall ingrafting into Christ, no union or communion with him, these all being graces, works and fruits of Gods Spirit. Those who have not the Spirit of Christ abiding in them are none of Christs. *Mot.* 1.

1. Souldiers; therefore the Dragons, there being but two sides; and therefore shalbe overcome, *Rev.* 12. 9.

2. Servants; therefore slaves to sinne and Satban; therefore to be paid the wages of eternall death, *Rom.* 6. 23.

3. Subjects; therefore rebels and traitours against the king of heaven; therefore to be slaine, *Luc.* 19. 27.

4. Sheepe; therefore Goates whose end is to be accursed, *Math.* 25. 41.

5. Braunches abiding in him; therefore withered castawayes to be burned, *Ioh* 15. 6.

6. Acquaintance, friends, familiars, therefore strangers to heare that dolefull farewell, depart, I know you not, *Math.* 7. 23.

7. Brethren; therefore bastards, children of this world, and the Devill: therefore no inheritours.

8. Brides; therefore harlots, and strumpets; therefore divorced, and cast out.

9. Members of his mysticall body; therefore limbes of the Devill to be consumed.

Therefore if we have not the Spirit of God abiding in us, there is no possibility of fellowship with Iesus Christ, while so we continue.

2. The unspeakable motions and operations of Gods Spirit manifest the truth of this abundantly.

1. Whence is our regeneration or new creation? From the Spirit, *Ioh.* 3. 5. *Borne of the Spirit.*

2. Whence is our justification? From the Spirit. 1 *Cor.* 6. 11. *You are justified* in the name of the Lord Iesus, and by the Spirit of our God.

3. Whence is our holinesse and sanctification? From the Spirit, *Acts* 15. 8, 9. *Giving the Holy Ghost, —purifying*, &c.

4. Whence is our Christian loue, whereby we love Christ for his owne sake, and Christians for his? From the Spirit, *Rom.* 5. 5. *The love of God is shed abroad in our hearts by the Holy Ghost which is given us.*

5. Whence is our obsignation whereby we are ascertained that we are the Sonnes of God? From the Spirit, *Rom.* 8. 16. It *beares witnesse with our spirits that we are the Sonnes of God.* 2 Cor. 1. 22. *Who hath sealed*, &c.

6. Whence is our direction how to live? From the Spirit, *Rom.* 8. 14. *Led by the Spirit.*

7. Whence is our corroboration or spirituall strength? From the Spirit, *Eph.* 3. 16. *Strengthened with might by his Spirit in the inner man.*

8. Whence our supplication, or ability to pray? From the Spirit, *Rom.* 8. 15. *Whereby*, &c.

9. Whence our consolation? From the Spirit, *Acts* 9. 31. *Comfort of the Holy Ghost.*

10. Whence our incorporation into, and inhabitation in Christ?

Christ? From the Spirit, *Eph.* 2. 22. *In whom you are builded together for an habitation of God through the Spirit.* Saint *Chrysostome* saith well: *That Spirit doth make holy, sanctifie, blesse, honour, governe, protect, comfort, and doth bring to the holy Church.* All those therefore who have these speciall and heavenly prerogatives of regeneration, justification, &c. and communion with Christ Iesus, they have necessarily the Spirit of God abiding in them.

Ergò iste Spiritus consecrat, sanctificat, benedicit, honorificat, gubernat, protegit, consolatur, producit ad sanctam Ecclesiam 1. Expos. Symbolit Tom. 5 pag. 1147.

1. Ponder with advisement and deliberation how lamentably dreadfull their condition is, who have not the Spirit of God abiding in them: for although the conversation of many of them is plausible, and to admiration, in regard of their upright civill carriage, yet wanting the Spirit of God they are none of Christs, and therefore have no interest in this communion.

2. Commiserate the Maniacque folly, and braine-sicke bedlam madnesse of all such scorners which scoffe at this, as if there were no cohabitation of Gods Spirit in the hearts of godly men. These blinded beetles thinke none see, because themselves do not; are perswaded none have Gods Spirit, because they want it. The glorious Sun is in the firmament giving comfortable light to all seeing creatures, although born-blind Moles never behold the least glimpse of its shining rayes. The blessed Spirit of God is dwelling and abiding in the holy ones of God, although such deriding scorners hoodwinkt by the Devill with the scales of blockish ignorance and damned infidelity are altogether unexperienced, and unacquainted in such Divine and heavenly enjoyments.

3. Looke O you sonnes of men whether this Spirit of God abide in you or not: For not onely *Fantastique Familists, Anabaptisticall* dreamers, and such like factious sects, and Sectaries; but many other children of Beliall, who in truth are as yet habitations for the uncleane spirit, and the seven other spirits more wicked to dwell in, *Matth.* 12. 43, 44. Boast and glory of the happy fruition of Gods Spirit, like the false Prophet *Zedekiah*, who notwithstanding was possessed with a lying spirit, 1 *Reg.* 22. 23, 24. Search therefore the Scriptures,

Scriptures, for they testifie of these things, and from them you may learne what spirit you are of. The Scriptures tell us,

1. That where Gods Spirit abideth, there is the Spirit of Prayer, *Rom.* 8. 15. *We have received the Spirit of adoption whereby we crie Abba Father.* Verse 26. *The Spirit maketh intercession for us.*

2. Where Gods Spirit abideth, there is a new birth, regeneration, a new creation, *Ioh.* 3. 4. *Borne of the Spirit.*

3. Where Gods Spirit abideth, there is holinesse and sanctity, 1 *Pet.* 1. 2. *Sanctification of the Spirit.* Rom. 1. 4. *Spirit of holinesse.*

4. Where Gods Spirit is, there is knowledge of all things. *Sc.* Necessary to salvation, 1 *Ioh.* 2. 20.

5. Where the Spirit of God abideth, there must needs be sincerity or uprightnesse.

6. Where the Spirit of God abideth, there is a testification to a mans owne spirit that he is the child of God, *Rom.* 8. 16. *The Spirit begres witnesse with our Spirits that we are the children of God*: From which grounded Maximes, and undeniable Theses drawne from the Word of truth, these following inferences must necessarily be concluded.

1. That the prayerlesse person, *sc.* such a one who prayes not at all; or not so, with such graces which Gods Spirit prescribes in the Word as necessary companions of pious prayer, *viz.* Knowledge, faith, sincerity, zeale, &c. in some measure.

2. That the unregenerate not converted man, who is the same he was ever, no changeling, having the same mind, will, affections, &c. And he who is changed from one evill to another as bad or worse; neither of these being truly converted, so as to become new creatures, 2 *Cor.* 5. 17. New men, *Eph.* 4. 24. To have new hearts, *Ezek.* 11. 19. And new lives; yea, all things new, 2 *Cor.* 5. 17. *sc.* wils, lives, affections, *sc.* love, hatred, &c. New eyes, *Eph.* 1. 18. Eares, *Psal.* 40. 6. And taste, *Rom.* 8. 5.

3. That the meere civill honest man although he walke as

inoffensively

inoffensively as did ever any Heathen Worthy, and as plausibly as those justiciary Pharisees, being no oppressour, paying every man to the mint, and aniseed. Much lesse therefore the prophane Belial which wallowes in all wickednesse, wholly regardlesse of piety to God, and righteousnesse to man.

4. That the man ignorant and unacquainted in those truths which are necessary to be knowne: and the man, who although he hath plenty of knowledge floting in the braine, and flowing from the tongue, yet wants the necessary practique knowledge: So that although he is able to discourse learnedly, and profoundly, yet doth he not believe that he knowes is to be believed; love that he knowes is to be loved; and do that he knowes is to be done, &c. in some measure.

5. That the flourishing Formalist, performing those many excellent, and praise-worthy duties he doth onely outwardly, for by-ends, without the pith, marrow, and substance of Christianity, uprightnesse of heart.

6. That the man wholly and altogether wanting the testimony of his owne conscience, grounded upon the testimony of Gods Spirit, that he is the child of God: and he who instead of the testification of Gods Spirit, which ever agreeth to the Word, glads and contents himselfe with the wicked spirit of presumption, for his living willingly, constantly, and contentedly in those wicked wayes the Word of God condemnes to hellish torments; argues an absence of the testimonie of Gods Spirit: for is it possible that Gods Spirit should peremptorily affirme in the Word, that no drunkard, covetous person, hypocrite, &c. shall inherite the kingdome of heaven; and yet testifie to the conscience of a drunkard, covetous person, hypocrite, &c. that he is Gods child, and shall go to heaven?

That none of these have the Spirit of Christ abiding in them; and therfore no *fellowship with Iesus Christ*, may safely, & must necessarily be inferred from the forenamed propositions.

First, all you of the former rank which have the Spirit of prayer,

prayer, true conversion, holinesse, saving knowledge, sincerity of heart, and a warrantable assurance in your owne consciences that you are the children of God, consequently have the Spirit of God abiding in you; and therefore *fellowship with the Lord Iesus.*

1. Be perswaded highly to praise and glorifie the Lord so loving, and liberall, who hath bestowed such an inestimable treasure upon you, as is *the Spirit of the Lord*; *the Spirit of wisdome and understanding* to teach you; *the Spirit of counsell* to counsell and advise you; *the Spirit of might* to protect and defend you; *the Spirit of knowledge* to instruct you, *Isa.* 11. 2. The Spirit of the Lord inabling you to pray, and making your prayers acceptable, *Rom.* 8. 26. Bringing you to liberty, 2 *Cor.* 3. 17. Helping your infirmities, enlightening your understandings, rectifying your judgements, reviving your spirits, stirring your affections, sanctifying all inward gifts, and seasoning the use of all outward things unto you; assuring you of all the rich treasures in Iesus Christ. This being the gift of gifts, the head, the height, the depth, the bredth, and length of all good things.

2. Not to grieve this Holy Spirit of God whereby you are sealed to the day of redemption, *Eph.* 4. 30. By doing any thing contrary to the light which is set up in your consciences by the Word of God, and this Spirit; least if you vexe him he turnes to be your enemie, *Isa.* 63. 10.

3. Not to quench the Spirit, 1 *Thes.* 5. 19. Doe not therefore by your security and negligence lose the fruits and effects of the Spirit, nor abate the working of grace. (To lose wholly the saving graces of the Spirit, which a man once had, as if a man should extinguish fire wholly, is not possible, the Spirit abiding with such for ever, *Ioh.* 14. 16. But to lose some fruits and effects of the Spirit, and to abate the working of grace, as if a man should slacke the heate, and lose the light of fire, doth oft befall the Saints, by meanes of their carelesnesse and security.

4. To walke after the Spirit, *Rom.* 8. 1. *which are in Christ walke after the Spirit.* Gal. 5. 25. *If you live in the Spi-*

rit,

rit, walke in the Spirit. i. By minding, liking, wishing, desiring, and affecting the things of the Spirit, *Rom.* 8. 5. And by endeavouring in the whole course of your lives and callings, to order your selves according to the will and Word of God; for that which is commanded in the Word, is enjoyned by the Spirit; and to leade a mans life according to the Word, is to walke after the Spirit.

Secondly, and you of the last sort, who have not the Spirit of Christ abiding in you; and therefore have no interest in this incorporation: forget not your miserable condition; and let me entice and allure you to remedie the same by endeavouring to get this Spirit, which is most of all and first of all to be sought, *Luc.* 11. 13. *How—give his Spirit.* And is obtained:

1. By fervent and faithfull prayer unto God, *Luc.* 11. 13.

2. By carefull and conscionable hearing the Word of God, *Gal.* 3. 2. Received—faith preached? *Acts* 10. 44. *While Peter—Holy Ghost* fell, &c.

3. By true and unfained repentance, *Acts* 2. 38.

4. By pious and sincere obedience, *Acts* 5. 32.

Do you therefore renounce and abdicate those loathsome deeds of darknesse wherein you have hitherto walked. Do not rest contented in your hollow, liveleſse, and spiritleſse performances of good actions and endeavour that by sincere and hearty prayer, hearing, repentance, and obedience you may have the Spirit of God abiding in you, that so you also may *have fellowship with Gods Sonne Iesus Christ*, which will give you, 1. More joy then children which barren women aske. 2. More comfort then health which sicke folke desire. 3. More benefit then strength desired of the weake. 4. More profit then sight which the blind desire.

CHAP. XI.

Such who have fellowship with Christ, be, must be his sheepe, braunches, spouse, members, and stones built on him. Their duties from the particulars.

TO these I might have joyned many other necessary duties: certaine tokens of such which enjoy; and availeable meanes for such to use, who desire to enjoy this happy community, and discoursed largely of them: But purposing now to end; I will onely nominate some, without any large dilating upon them.

1. Christ is the Shepheard, these are the sheepe.
2. Christ is the Vine, these are the braunches.
3. Christ is the Husband, these are the spouse.
4. Christ is the Head, these are the members.
5. Christ is the Foundation, these are the stones.

Therefore such who partake of this Divine Society, as they owe of duty, so they testifie their incorporation into this connexion, and they which desire ingredience into this peereleſſe communion must seeke the same, by endeavouring to paralell these resemblances so farre forth as sacred Writ doth enjoyne and warrant. *e. g.*

1. They are *sheepe*; therefore as sheepe are harmleſſe, profitable in regard of fleece, fell, carkasse, and dung, very fruitfull, and increaseable, notwithstanding many are killed, and many die: So these are innocent, suffering wrongs, but recompencing to none evill for evill: very commodious to all about them, *Gen.* 18. 10. And marvellous increaseable, although persecuted and abused. They are the sheepe of Christ; therefore they heare, they know, they believe, and follow him, *Ioh.* 10. 3, 4, 5. 26. 27.

2. They are *braunches* of Christ the Vine, *Ioh.* 15. 1, 2, 3. Therefore, as, 1. They grow exceedingly more then other trees. 2. Have plenty of sappe within, when they seeme withered

thered and drie. 3. Beare fruit which is sweet in it selfe, pleasant to the user, and profitable to the owner. 4. Yea such which are conjoyned, and well accord together both in the cluster, and in the wine. Even so these ought, and do grow in grace, from vertue to vertue, 2 *Pet.* 1. 5, 6. 2. Are repleniſhed with the ſappe of ſaying graces, even in affliction, when they ſeeme withered away, and dried up. 3. Have fruits and graces, comfortable to themſelves, profitable to others, and pleaſing to God. 4. Yea, and are conjoyned in Chriſt the Vine, and alſo among themſelves one with another.

3. Theſe are the *ſpouſe* of Chriſt; therefore they ought to love, reverence, and feare him, heare his voice, and receive his inſtructions, obey his commandements, and be clad with his mariage garments, *&c.* the gifts and graces of his Spirit.

4. Theſe are the *members*; therefore are knit to Chriſt the head, as his members by a lively faith, ſubmitting themſelves to him their head, and aſſuring themſelves that he as their head will care for their ſafety and well-being.

5. Theſe are the *ſtones* built upon him the foundation; therefore ſubmit themſelves to the hammer of the Word and the Lords Builders, to be fitted for the Lords building: they are therefore knit together by the Spirit, and laid upon Chriſt the Head-Stone to be an habitation of God; and are ſupported by Chriſt Ieſus their Foundation againſt the gates of hell.

CHAP. XII.

The Conclusion, shewing the drift of all.

BY that which I have spoken at sundry times from this place concerning this subject of true *goodfellowship*, shewing from sacred Writ who and what *goodfellowes* are; wiping away many foule and filthy aspersions wherewith the world doth falsely blemish them; and declaring their duties and dignity.

First, I hope you see the errour and injustice of this erroneous world, depriving Gods Saints of this their rightfull denomination; and conferring it upon the most stigmaticall sonnes of Belial. Is he a *goodfellow* truly, and onely who hath fellowship with the Saints, the Lord of heaven and earth, and his Sonne Iesus Christ; And are they which strive to imitate the Saints, endeavour to please God, and labour to have interest in Christ Iesus, base companions, insociable persons, and unworthy the name of *goodfellowes*, because they preferre this excellent communion before the beastly and Diabolicall society with the fruitlesse workes, and unhappy workers of darknesse? And shall such which make open profession of the Devills service, are at open defiance with all manner of goodnesse, be stiled and esteemed *goodfellowes*, because with shameless foreheads, and flinty hearts they wallow in all manner of wickednesse, because they sweare and swagger, roare, and revell, scorne and scoffe at goodnesse, and good men, consume wastfully their patrimonies and possessions in pipes and pots, in Tavernes and Taphouses, in drunkennesse, and other damnable courses? Yet this is the usuall and common dealing of the most, although impious and ungodly; for what right have Sathans imps and agents to this holy title of *goodfellow*?

Heare our Church speake, which saith: *If we lacke Iesus Christ: that is to say, the Saviour of our soules and bodies, we shall not finde him in the market place, or in the Guilde Hall, much*

much lesse in the Ale-house or Tavern amongst goodfellowes, as they call them, &c. Hom. of right use of the Church, Fol. 6.

Let drunken beasts and pot-companions; Let infatuated prodigals, and riotous spend-thrifts; Let swashing swaggerers, who sport themselves at the godly simplicity of honest men, and all other of the same kind assume to themselves, and give to their companions their owne proper titles: *Se.* fooles, beasts, sonnes of Belial, &c. And not incroach upon this title which is properly due to none but such who have *fellowship with the Saints, the Father, and his Sonne Iesus Christ.*

Secondly, I hope that you understand sufficiently by the foregoing discourses the admirable and unspeakable priviledges of all *goodfellowes*, or true believers: being combined by the most astrictive ties in fellowship with the Lord of glory, his blessed Sonne, and gracious Saints, and Servants. As also the wretched and miserable condition of all other associations, who have indeed a fellowship, but most abominable and base, with the fruitlesse works of darknesse, *Ephes.* 5. 11. As also most dangerous, and dreadfull, *Prov.* 13. 20. *A companion of fooles shalbe destroyed.*

Thirdly, I hope also that you of the wiser sort of those who as yet are without having any well-wishes unto your selves, are perswaded to flee amaine, seeking an hasty escape from all those unfruitfull fellowships with the deeds, and doers of darknesse; as *Lot* from *Sodome* so full of villany, so neare destruction; and to hasten speedily, as the creatures into *Noahs* Arke, to be firmely knit, and inseparably incorporated into this society, abounding with such felicities, and contentments.

4. And I doubt not but that you which have already admittance into, and acquaintance in this *goodfellowshippe*, by the former particulars are animated, and encouraged to cleave more closely unto, and to proceed more comfortably and couragiously in the same; it abounding with such variety of excelling priviledges, and transcendent prerogatives,

maugre

maugre Sathans subtill and hellish temptations, and the worlds despightfull usage, and injurious calumniations.

Of which hopes if I doe not faile, I have that I labour for. I having declared these things unto you, 1. *That you also* (which as yet are strangers from this heavenly communion) *may have fellowshippe with us*, which you need not either dread or shame; for *truly our fellowshippe is with the Father, and his Sonne Iesus Christ.* 2. And that you which are infranchised into this Society, may walke forward comfortably and couragiously through the many crossing oppositions you meet withall in the holy path. Or to end with the Apostles words, *that your joy may be full.*

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